

SATANS
SOPHISTRIE
ANSWERED BY OVR
SAVIOVR CHRIST, AND
in diuerse Sermons further manife-
sted, by that worthy man Mai-
ster William Perkins.

*To which is added, a Comfort for the fee-
ble minded : wherein is set downe
the temptations of a Christian.*

In that he suffered, and was tempted, he is able to
succour them that are tempted. Heb. 2.18.



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Bought from John Grant.



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To the right Honorable
the Lord Russell, with
the vertuous Ladie his
wife, grace and peace.



RIGHT Honourable, as
Iohn the Baptist was in one Mat. 3.
desert, so our Saviour Christ Mat. 4. 1.
he was in an other: but as
these two differed in their
being in the world: so did

they not accord in their being in the wilder-
nesse. Iohn was with some men, Christ with
none; Iohn was with wild men, Christ with
wild beasts; Iohn was preaching, Christ pray-
ing; Iohn was baptising, Christ fighting; Iohn
was feeding, Christ fasting; Iohn was encoun-
tering with Diuels incarnate; Christ did en-
counter with the Prince of those Diuels. Fro
Iohn preaching in the desert, learne we dili-
gence in our callings: from Christ tempted in
the desert, see we troubles at our calling:

The Epistle

La. 34.19 *Many are the troubles of the righteous, but the Lord delivereth them out of all.*

If it please you to give these after-lines the reading, you shall see set downe that monomachie or single combat, which was hand to hand betwixt Christ and the Diuell. And as for Christ Iesus, you shall see him fasting, fighting, conquering. Fasting and an hungry, to shew he was man: fighting and encountering, to shew he was Messiah; and conquering & triumphing, to shew he was God. And as for the diuell, you shall see him obiecting, answering, flying. Obiecting, that ^bChrist might despair; answering, that he might presume; and ^dflying, when he could not overcome.

b Mat. 4.3.

c Mat. 4.6.

d Mat. 4.11

e 1. Pe. 2.21

f 1. Pet. 5.8.

g Ioh. 15.20

h 1. Cor. 12

26.

i Ioh 15.20

k Act. 14.21

l Heb. 2.10

m Luk. 24.

26.

In Christs temptations, we see the estate of the ^eChurch; in Satans assault, we see his malice to the ^fChurch. Is Christ tempted? thinke it not strange if we fall into ^gtemptations. For the griefe of the head, is the griefe of the ^hmembers: & the temptations of Christ, shew the temptations of ⁱChristians. It is true of Christ, that ^kby many tribulations he did enter into the kingdome of God: that ^lour High Priest was consecrated by afflictions, that so he must suffer & enter into his ^mglory.

He is no sooner borne into the world, but
he

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*he is ^a hunted by Herod; baptized at Iordan, ^a Ma.2.1.
^b but Satan sets on him; a Preacher of re- ^b Mat.3
 pentance; but the ^c Scribes proscribe him; to ^c 16.4.1.
^d worke miracles, but the Pharisees slaunder him. He is no sooner to suffer, but ^e the ^c Ioh.7.1.
 Diuell assaults him; apprehended, but the ^d Luk.11.
 Jewes deliuer him; deliuered, but ^e Herod ^e Ioh.12.27
 derides him; derided, but ^f Pilate condemnes ^f Ioh.18.28
 him; condemned, but the souldiers ^g abuse ^g Luk.23.
 him. Is he on the crosse? the ^h people will not ^h Luk.23.
 pitie him; is he risen? the high Priests will ⁱ Mat.27.27
^j belie him. In a word, is he vpon earth? he is ^k Mat.27.
 tempted in his ^m person; is he in heauen? he is ^{39.}
ⁿ tempted in his members. Thus the life of ⁱ Mat.28.15
 Christ was a warfare vpon earth, and the ^m Luk.11.
 life of Christians must be a warfare vpon ^{16.}
 earth. We liue here in a sea of troubles: the ⁿ Act.9.4
 sea is the world, the waues are calamities, the
 Church is the ship, the anker is hope, the sails
 are loue, the Saints are passengers, the haue
 is heauen, and Christ is our Pilot. When the
 sea can continue without waues, the shippe
 without tossings, and passengers not be sicke
 vpon the water, then shal the Church of God
 be without trials. We begin this voyage so
 soone as we are borne, and we must saile on
 till our dying day.*

The Epistle

We do reade in Gods word of many kinds of temptations: God, Satan, Man, the World, & the Flesh, are said to tempt. God tempteth man to trie his obedience, Satan tempteth man to make him disobedient: men do tempt men to trie what is in them: and man tempteth God, to trie what is in him.

The world is a tempter, to keepe man from God: and the flesh is a tempter, to bring man

a Gen. 22.1 to the Diuell. So God tempted^a Abraham in the offering of his sonne: Satan^b tempted
b Iob. 1.18 Iob in the loss^c of his goods: a^c Queene tem-
c I. King. 10.1. pted Salomon in trying his wisdom: men
d Exo. 17.3^d tempted God by distrust in the desert: the
e I. Tim. 4.10. world tempted Demas, ^e when he forsooke
f Sam. 11.4^f the Apostles: and the flesh tempted David,
when he fell by adulterie. Doth God tempt
vs? take heed of hypocrisie: doth Satan tempt
vs? take heed of his subtiltie: doth man tempt
man? take heed of dissembling: doth man tempt
God? take heed of inquiring: doth the world
tempt man? take heed of apostacie: doth the
flesh tempt man? take heed of carnalitie. But
do we so? are we warie of these tempters? No,
we are not, and therefore we fall. We fall on
the right hand by temptations in prosperitie,
and we fall on the left, by temptations in ad-
uersitie.

Dedicatorie.

uerſitie. Of the one it may be ſaid, it hath 1. Sam. 18
ſlaine thouſands : of the other, that it hath
ſlaine ten thouſands.

When we come and ſee cities diſpeopled,
houſes defaced, and wals pulled downe, we
ſay, the ſouldier hath bene there : and when
we ſee pride in the rich, diſcontent in the
poore, and ſinne in all, we may iuſtly ſay, the
Tempter hath bene there.

Now of all other temptations, it pleaſeth
God to ſuffer his Church to be tempted with
afflictions. It is neuer free either from the
ſword of Iſhmael : which is a^r reuiling tong: a Gen. 21. 9
or the ſword of Eſau, a^b persecuting hand. b Gen. 27
Neither was there yet euer Chriſtian man 41.
found, who had not his part in the cup of af- c Mat. 20.
fliction. We muſt drinke of the ſame cuppe 23.
our maiſter did : ^athe diſciple is not aboue his d Mat. 10.
maiſter. 24.

The reaſons why God doth viſite vs thus Reasons why
with afflictions, are: Firſt, to humble vs. Se- God doth
condly, to weane vs. Thirdly, to winow vs. afflict his
Fourthly, to preuent vs. Fifthly, to teach vs. children.
Sixtly, to enlighten vs. Seuenethly, to honour
vs. Eightly, to cure vs. Ninthly, to crowne
vs. Tenthly, to comfort vs. Eleuenthly, to
protect vs. Twelfthly, to adopt vs. And laſt

The Epistle

Eccl. 3.10 of all, to teach & comfort others. To^a hum-
 Psal. 119. ble vs, that we be not proud: ^b to weane vs,
 7. that we loue not this world: ^c to winnow vs,
 Luk. 22. that we be not chaffe: ^d to preuent vs, that
 1. we do not sinne: ^e to teach vs, that we be pati-
 Psal. 119. ent in aduersitie: to ^f enlighten vs, that we
 71. see our errors: to ^g honour vs, that our faith
 Psal. 39.9. may be manifest: to cure vs, that we ^h surfet
 10.1. not of securitie: to ⁱ crowne vs, that we may
 Ge. 42.21. line eternally: to ^k comfort vs, that he may
 1. Iam. 5.11 send his spirit: to ^l protect vs, that he may
 Deut. 32. guide vs by his Angels: to ^m adopt vs, that
 15. we may be his sonnes: ⁿ and to teach others,
 12. Tim. 4. that they seeing how sinne is punished in vs,
 7. Ioh. 6.33. they may take heed it be not found in them:
 Act. 12. 7. that they^o seeing our comforts in troubles
 He. 12.7 may not be discouraged in the like trials.

Thus a Christian mans diet is more sower
 then sweet: his phisicke is more aloes then ho-
 nie: his life is more a pilgrimage then a pro-
 gresse: and his death is more despised then
 honoured. This if men would thinke of be-
 fore, afflictions would be as welcome to the
 soule of man, as^p afflicted Ruth was to the
 field of Boaz. But because we looke not for
 them before they come, think not on Gods do-
 ing when they are come, and do desire to be
 happie

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happie both here and hereafter: therefore
 we can away with the name of Naomi, but in
 no case wold we be called^a Mara. We^b see the ^aRuth.1.2
 sea, not the whale: the^c Egyptian, not the ^bIonah.1.
 saluation: the^d Lions mouth, not him that ^{15.}
 stoppeth the Lions mouth. If we could see ^cExod.14
 God in our troubles, as^e Elisha did in his, then ^{11.}
 would we say: There are more with vs, then ^dDan.6.16
 there are against vs. But because we do not, ^{22.}
 therefore at euery assault of the Assirians, we ^c2. King.
 say, as the seruant to^f Elishah did: Alas ^{6.16.}
 maister, what shall we do: and with the dis- ^f2. King.
 ciples: ^gCarst thou not maister that we pe- ^{6.19.}
 rish? Yet it is good for vs to suffer affliction.
^hBlessed is the man that endureth tempta- ^hIam.1.12
 tion: for when he is tried, he shall receiue the ^{Iob.5.17.}
 crowne of life which the Lord hath promised
 to them that loue him. It is ⁱcommanded by ⁱPro.3.11
 God, ^kpractised by Christ, ^lyeelded to by the ^kMat.4.2.
 Saints, ^massigned by Gods providence, and ^l2. Tim.3
 good for vs each way. We are Gods ^{12.} trees, ^mPsal.119
 we shall grow better by pruning: Gods poman- ^{71.}
 der, smell better by rubbing: Gods spice, be ⁿPsal.1.4.
 more profitable by bruising: and Gods con-
 duits, we are the better by running. Let vs ^o2. Cor.4.
 suffer afflictions, they are ^pmomentanie in ^{17.}
 respect of time: ^pfanours, if we respect Gods ^pPhil.1.29

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lone, and a meanes to bring vs to the kingdom
 of God. If they did consume vs, we might wish
 them an end: but they do^a purge vs, let vs be
 content. They are Gods fanne, we are Gods
 wheate: they are Gods boulder, we are Gods
 meale: they are Gods^b flame, we are Gods
 bush: they are Gods^c cords, we are Gods sacri-
 fice: they are Gods fornace, we are Gods gold.
 The wheate will not be good without the fan,
 nor the meale without the boulder, nor the
 bush without the flame, nor the sacrifice
 without the cords, nor the gold without the
 fornace. They are trials, not punishments, if
 we be sonnes: punishments, not trials, if we
 be slaues. Let vs then beare them, they^d will
 haue an end: ioy^e will follow: they^f shew vs
 our weaknesse: they moue vs to pray: they
 shew we are in the path way to heauen: and
 make vs contemne this present world. By
 them^g we learne to repent vs of sinne past,
 to take heed of sinne present, and to foresee
 sinne to come. By them we^m receiue Gods
 spirit,ⁿ are like to Christ: are acquainted
 with Gods power: haue^p ioy in deliuerance:
 know benefite of prosperitie: made more har-
 die to suffer: and^q haue cause to practise
 many excellent vertues. They cause vs (as one
 saith)

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faith) to seeke out Gods promise: the promise
to seeke faith: faith to seeke prayer: and
prayer to find God. ^a Seeke, and ye shall find:
^b call, and he will answer: ^c waite, and he
will come. I am to write an Epistle, I must not
be long. Iobs ^d messengers came not so fast
on him: but Iobs afflictions may come as fast
upon vs. Hath David slaine ^e a Beare? he shall
encounter with a Lion: hath he killed a Lion?
^f he must fight with Goliath: hath he subdued
Goliath? he must make a roade upon the Phi-
listims: are the Philistims conquered? ^g Saul
will assault him. Remember Davids troubles,
and foresee what may be our troubles. The
more righteous we are, the more manifold
are our troubles: and the better we are, the
better we may indure them.

But as our troubles are many, so are our
deliuerances many: God will deliuer vs out
of all. He that deliuered ^h Noah from the flood,
ⁱ Lot from Sodome, ^k Iacob from Esau, ^l Ioseph
from Potiphar, ^m Moses from Pharaoh, ⁿ Is-
raell from Egypt, ^o David from Saul, ^p Eliah
from Acab, ^q Elysha from the Syrians, ^r Naa-
man from his leprosie, ^s Hezechiah from the
plague, ^t the three childrē from the fire, ^u Da-
niell from the Lions, ^v Ioseph from Herod, the

a Mat. 7. 7.
b Iob. 22.
27.
c Hab. 2. 3.
d Iob. 2.
e 1. Sam.
17. 37.
f Sam. 18.
27.
g 1. Sa. 21.
h Gen. 7.
i Gen. 19.
k Gen. 33.
l Gen. 41.
14.
m Exod 9.
n Exod. 12.
o 1. Sam. 19.
p 1. King.
21.
q 2. King.
6.
r 2. King. 7.
s Ila. 38.
t Dan 3.
u Dan. 6.
v Mat. 3.

The Epistle

^a Aet. 5. *Apostles^a from the Iewes,^b and Christ from*
^b Mat. 4. *the Diuell: he, euen he will either deliuer vs*
from trouble, or comfort vs in trouble, or mi-
tigate troubles when they come upon vs.

^c Ro 4. 21. *He, ^c he hath promised to do it, and he*
that hath promised, is able to do it. And
this he doth sometimes by no meanes, some-
times by small meanes, sometimes by ordina-
rie meanes, sometimes by extraordinarie,
sometimes contrarie to all meanes. By no

^d Ioh. 5. 9. *^d meanes he cured a creeple at Bethesda:*

^e Ioh. 6. 12. *by ^e small meanes he fed five thousand in*

^f Mat. 4. 7. *the desert: by ^f ordinarie meanes, he was*
^g Mat. 4. 11 *brought from the pinnacle: by meanes ex-*
traordinarie he was provided for in hunger^g:
^h Dan. 5. *and contrarie to all meanes were the ^h three*
children preserved in the fornace of fire.

Saint An-
drewes in
Norwich.

I haue good cause to thinke of Gods gra-
cious deliuerance, being my selfe deliuered
from a great trouble. Since the time I was
unkindly dismissed from my poore charge,
where I would haue continued, if malice had
not hindred me, I haue liued in an end of this
City: dangerously in respect of the sicknesse;
poorely, in regard of maintenance; and pain-
fully, in respect of my ministerie: yet till this
time hath the Lord deliuered me: and as

Paul

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Paule said: ^a he will deliner me, if that he see it be best for me. a 2.Tim.1.18.

Let man therefore ^b comfort himselfe in the Lord: ^c after two dayes he will reuine vs, and the third day he will raise vs vp againe: ^d Heauinesse may endure for a night, but ioy will come in the morning. ^e Deubtlesse there is a reward for the righteous: verily, b 1.Sam.30.9.
c Hos.6.2.
d Psa.30.5.
e Psal.58.11.
^f God retaineth not his wrath for euer. Could he ouercome the world, and can he not ouercome many troubles in the world? Yea, let one plague follow another, as one quaille sings to another: yet as the ^g viper leaped on Pauls hand, and foorthwith leaped off againe, so one trouble shall leape vpon the righteous, and anon leape off againe: ^h though he fall, he shall rise againe, the righteous shall not be forsaken for euer. f Mica.7.3.
g Act.28.3.
h Pl.37.24.

If he hath delinered vs from the guilt of our sinnes, he will deliner vs from the punishment of our sinnes. Let vs then therefore be patient in trouble, constant in hope, rooted in loue: let vs waite and he will come, call and he will heare, belseue and he will performe, repent vs of our euill committed against him, and he will repent of his euils inteded against vs. He is ouer vs by his prouidence, about vs

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by his Angels, in vs by his spirit, with vs by his word, vnder vs by his power, and vpon vs by his Sonne. In him is our helpe, from him is our comfort, by him is our victorie, and for him is our trouble. ^a In thee haue I tru-

a Psal. 25:

b Iob. 5.

sted, saith a king: ^b who euer was confounded that trusted in the Lord said a friend?

c 1. Sam.

1.8.

and as Elcanah was to ^c Hannah in stead of many sonnes, so God is to his in stead of many comforters. Of other comforters, we may say

d Iob. 16.2.

as Iob did of his friends: ^d Silly comforters are you all. They will leaue vs, as mice do a ruinous house: but the Lord (like ^e Ruth to Naomi) will neuer leaue vs, nor forsake vs.

e Ruth. 1.

16.

f Eccl. 41.1

Especially in the houre of death, ^f which is in remembrance bitter to great men: in that houre of death he will be with vs, and com-

g Luk. 16.

16.

h Isa. 57. 2.

Luk. 23.

Phil. 3. 20

mand his ^g Angels to take charge of our soules, the ^h earth to be as a bed for our bodies: that so the one may go into glorie, the other reserued in hope of like glorie, ^h and be made one day like vnto the glorious bodie of Christ Iesus. Thus right Honorable, you haue seene the righteous in afflictions: as ⁱ Israel was in Babylon: and that the Lord like ⁱ Zorobabel is readie to deliuer them. Though in troubles Christ seemes as in the ^j shippe to

i Psal 137.

ii Zac. 4.6.

iii Mat. 8.

14.

sleepe,

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sleepe, yet in deliuerance he awakes as a man
 out of sleepe, and as a Giant refreshed with
 wine. He will rebuke the waues and winds
 of troubles and persecution, and they shall flie
 before him as ^a Sysera did before Debora, ^a Iud. 17. 4.
 and the ^b Philistims before Jonathan and his ^b 1. Sam.
 seruant. And as Christ asking the woman of ^{14.}
 her accusers, she answered: There was none: ^c Ioh. 8.
 so in the end aske a Christian of his troubles,
 and he will say, There are none. He is a buck-
 ler for our left hand, and a sword in our
 right: he is an helmet on our head, and har-
 nesse for our bodie. We shall looke vpon trou-
 bles, as ^d Israel did on the Egyptians, as the ^d Exod. 14.
^e Iewes did on Goliath, and as the Grecians ^e 1. Sam.
 did on Hector, to triumph over them: and as ^{17. 52.}
 the Angell said to Ioseph: ^f They are dead ^f Mat. 2. 20
 that sought the childs life, so the Spirit shall
 say to the afflicted, They are dead that did
 seeke your life. A day of deliuerance, a yeare
 of Iubile will come, and then ^g Ioseph shall ^g Gen. 41.
 be out of prison, ^h Iacob out of seruitude, and ^h Gen. 31.
ⁱ Iob shal lie no more in the dust of the earth: ⁱ Iob. 41. 11
^k Let vs comfort our selues with these words. ^k 1. The. 4. 18.

I haue exceded an Epistle, especially to
 such a small booke. If the waller seeme too
 great for this citie: abundans cautela non

The Epistle

nocet. It is vsuall for Students not onely to present their owne labours, but also other mens to great personages, especially such Works wherein they haue bene either Translators or ouerseers. It were infinit to instance this point. I am bold to do the like to your Honour at this time. This Copie it was brought vnto my hand, I haue conferred it with another, I haue ouerseene it at the Presse, I heard diuerse of the Sermons, I haue added nothing of mine owne: and I desire,

Ioh 6. 12. that of those many baskets ful of most delicate diet, which this worthie man hath now left behind him, there may not so much as any one be lost. If any such come vnto my had, surely they shall not be lost. By his life had I much comfort, and I will seeke to honor him after he is dead. I was twentie yeares acquainted with him: I at his request made the first frutes of his labours to speake English. And now I am bold to present this his post-hume to your patronage. Your honourable Nephew, his vertuous Lady, your worthy sister, haue heretofore accepted the labours of this man. If it shall please your good Honour to do the like, this Preface of mine shall remaine as a perpetuall testimonie of my dutie

to

the Golden
paine:
the Earle
of Bedford.
the Coun-
se of Bed-
ford.
the Coun-
se of
umberland



**SATANS SOPHISTRY
ANSWERED BY OVR
SAVIOVR CHRIST.**

MAT. 4. 1.

Then was Iesus led aside of the Spirit, &c.



IN the eleuen first verses
of this Chapter are recor-
ded and set downe vnto
vs, the seuerall temptati-
ons of our Sauior Christ.
And in them we are to

consider three especiall points:

First, the preparation vnto the com-
bat, vers. 1. and 2.

Secondly, the combat it selfe in three
seuerall temptations, vers. 3. 4. 5. 6. 7. 8.
9. 10.

Thirdly, the issue and effect of this
combat, vers. 11.

The preparation hath two parts: first,
the going forth of Christ into the wil-
dernesse, in the first verse. Secondly, his

abode and conuersation in the wildernes in the second verse.

The going foorth of Christ into the wildernesse, is set out by sundrie circumstances: first, the time, *then*. Secondly, the mouing cause, wherby he was caried thither, namely, *he was led of the spirit*. Thirdly the place, *the wildernesse*. Fourthly the end, *to be tempted of the diuell*.

Then was Iesus led] In the Chapter going before is set downe the Baptisme of our Sauour Christ, as also the great honour of his baptisme. And it pleased him to be baptized, to shew that he was now installed into the office of a mediator, and for the greater solemnitie of his baptisme he was proclaimed by the voice of God the Father from heauen, to be the chiefe Doctor, and the true Prophet of the Church of God: for chap. 3. 17. it is said: *There came a voice from heauen saying, this is my welbeloued sonne in whom I am well pleased*. And also it is said: that *the Spirit of God in the likenesse of a Dove descended and light vpon him*. Now so soone as Christ was installed into his office of Mediator, and thus solemnely baptized, and

and proclaimed, euen from heauen, to be the sole Doctor and Prophet of the Church of God, presently without delay, as is *Mark. 1. 12. he was led aside to be tempted of the Diuell.*

In that Christ is no sooner baptised, *Doctr. 1.* but he is presently tempted, it sheweth vs that all those which haue bene baptized, and giuen vp their names to Christ, must make account to be tempted, and looke for temptations. For if Satan durst be so bold to set vpon Iesus Christ the head, who was not onely man but very God, how much more will he be bold to set vpon vs, who be but weake and sinfull men? And therefore so soone as we haue truly giuen vp our names to God, and become the faithfull souldiers of Christ, and refuse to serue sinne and Satan, then will the diuell encounter vs, and set vpon vs, and we must looke for to be tempted, preparing our selues to this spirituall battell, and *put vpon vs the whole complete armour of God. Ephes. 6. 11.*

But most men will say, this doctrine is not true: for they neuer felt any such combat in themselves, though they haue

4 *Satans Sophistrie*
bene baptized many yeares.

I answer, such men whatsoeuer they be, they haue onely the outward baptisme of water, and neuer receiued the inward baptisme of the Spirit: and such men do indeed weare Christs liuerie, but do seruice to the diuell his enemy. And therefore let such persons reforme themselves, turne from their wicked and sinfull liues, and seeke to serue the Lord, and then they shall find this doctrine most true. For the children of Israel so long as they liued vnder *Pharaoh* in Egypt, they were not persecuted by *Pharaoh*: but when they did set their faces towards the land of Canaan, then presently he pursued them with all his malice and might. So all the while men liue in Egypt, that is, in sin and wickednesse, and serue the diuell, he will let them be at quiet: but if euer we once set our hearts on that heavenly Canaan, and giue our selues to the seruice of God, then he will with open mouth pursue vs, follow vs with many armies, and cast an hundred temptations in our way: and as a poore bird which comes to the shop, and when she thinks

to

answered by Christ.

5

to get away, then comes all her paine, and the net is spread ouer her. So when men begin to leaue their euill courses, and to set themselues to serue the Lord, presently the diuelli doth spead his net to intangle them. This must teach vs to watch and pray, that we enter not into temptation.

Secondly, in that our Sauour is no sooner baptized, and ordained to be the great Doctor of the Church, but he is presently tempted and encountred by Satan: hence we learne, that all those which be appointed of God to any speciall office in the Church or commonweale, they must make account they shal be tempted, and looke for Satans temptations one way or other. It was that which befell the head, and therefore let vs all that be his members reckon of it. Example of this we haue in *Moses*, who so soone as he was new called to be the guide and deliverer of the children of Israel, he was faine to fly when he had killed the Egyptian. And *David* was no sooner appointed by God to be king of Israel, but *Saule* did persecute him. Assoone as our

Deut. 2.

Exod. 2. 14.

1. Sam. 18.

Sauour Christ had called the Apostles to that office, he brought them to the sea, and there by his diuine power raised a storme, so as they cryed out: *Maister, saue vs, or else we perish.*

Math. 8. 23.

And this the Lord doth in great wisdom: for by this meanes he sheweth a man that he is not able of himselfe to execute the duties of his particular calling, without the speciall grace of God: and by these temptations and trials, the Lord stirreth vp a greater loue of his maiestie in the hearts of his children, and with it many other graces, as prayer, patience, &c. and makes these graces the better to shew themselues.

Doff. 3.

Seeing that our Sauour Christ begins his propheticall office of teaching the church of God, with temptations: this should admonish the Ministers of the word of God, that they of all other men are subiect to Satans temptations, because they be the Lords Standard-bearers, and his Lieutenants, against whom Satan and all his souldiers bend all their forces, as souldiers often do against the standard-bearer. When as *Iehoshua* the high Priest stood

answered by Christ. 7

stood before the Lord, Satan stood at his right hand to hinder him. *Zach. 3. 1.* He was a lying spirit in the mouth of foure hundred false Prophets: and this old red Dragon, *Rev. 12.* with his taile draweth downe the third part of the stars of heauen: he desired to winnow *Peter*, and to trie him by temptations, *Luk. 22.* And as the king of Aram said of *Acab*: *Fight not against small or great, but against the king of Israell:* so Satan fighteth not against any so much, as the Prophets of Israel, the Ministers of the Church. *1. King. 22. 31.*

So then we may see, that temptations are necessarie for the Ministers of the word, that they may both know what they be, and also learne how to comfort others in time of temptation. Also to teach vs the true vse of the word of God, & the force of it in resisting temptation. For certaine it is, that temptations teach men many thinges which they could neuer learne by bare studie. So that one said well: *Reading, meditation, prayer, and temptations,* these foure make a Diuine.

The second point to be considered, is, what was the cause which moued our Sa-

uiour Christ to go into the wildernesse : which was the leading of the Spirit: *Iesus was led aside of the Spirit: Luk. 4. 1.* or as the word signifieth, he was *caried a part Mar. 1. 12.* not by a forced, but a voluntarie motion. This was not a locall transportation of the bodie of Christ, as that of *Eliab*, and of *Philip* from the Eunuch: but by the inward instinct of the holy Ghost he was moued and made willing to go, as the word which *Luk. 4. 1.* vseth, sheweth plainly.

And by the Spirit here, is not meant the Diuell or an euill spirit, but the holy Spirit of God, euen the third Person in the Trinitie. And so we see that Christ may both guide the Spirit, and be guided by the Spirit: for Christ as he is man is led and guided by the Spirit; but as he is God he doth guide and send his Spirit.

Question.

Answer.

Ob. Christ sends the holy Ghost, therefore cannot be led by it. *Ans.* As Christ was man he was guided by Gods spirit, as he was God he sent the Spirit.

Doftr. 1.

Hence we may behold the exceeding holinesse of the manhood or humane nature of Christ, who as he was man was guided

guided by the Spirit of God, euen in his mouing from one place to another. And it is that which euery one should desire, to be like vnto our Sauour Christ in this, *vz.* to suffer our selues to be guided and directed by Gods holy spirit, in all our thoughts, words and deedes. For this is a true note of Gods children, *Rom. 8. 14.* but *as many as are not led by the Spirit of God, the same are none of his, Roman. 8. 9.* And therefore let vs all become plyable to the motions and directions of Gods blessed spirit, so as we can say as *David* saith: *When thou saiedst, Seeke ye my face: Psal. 27. 10. my heart answered vnto thee o Lord: I will seeke thy face.*

Againe, from this that Christ was led *Doftr. 2.* vnto temptations by the spirit of God, we learne, that temptations come not by chaunce, nor yet by the diuels will and appointment: for he could not touch *Iob* or any thing he had, till he had leaue giuen him by the Lord: and he could not so much as enter into swine, till Christ gaue him leaue; but they come by his iust permission and the speciall prouidence and appointment of God. For as God de-

10 *Satans Sophistrie*

1. Cor. 4. 9. I creed, that he which had ouercome all mankind, should be ouercome by Christ: so he hath appointed this combat by temptations to all men: the place where it is tried, is the world as a theator: the persons as souldiers tried, are Christians: the person tempting, is Satan our aduersarie: the beholders are men and Angels: the Iudge or vnpire is the Lord himself, so that the issue shall be good. And therefore when we be tempted, we must not thinke it strange: but rather as *Iam. 1. 2.* accompt it exceeding ioy when we are tempted for the triall of our faith and obedience. And also seing they come by Gods appointment, it should moue vs all to indure them patiently, seeiug they cannot be auoyded.

Doctr. 3. Seeing Christ was led to be tempted: hence we learne, that no man must wittingly, of his owne head, cast himself into places of daunger: for Christ went not into the place of temptation till he was led by the Spirit of God. And so indeed if a man find himselfe moued by some extraordinarie motion and instinct of the spirit, he may offer himselfe vnto daunger.
So

So Paule went bound in the spirit to Ierusalem: that is, he did willingly follow the motion of Gods spirit, which inforced him to go to Ierusalem. And so many of the Martyrs though they might haue fled, yet being moued by the inward motion of the holy Ghost, did stand to the truth, abide the daunger, and endured the fire. But otherwise no man is wittingly to cast himselfe into danger; yet if the Lord send any daunger vnto a man in the performance of his calling and vocation, walking according to Gods word, he is patiently to indure it, and may not seeke to auoide the same.

Here may be demaunded, whether a *Question.* man may with good conscience and safely, abide in such places, where it is certainly knowne that euill spirits do haunt and vse to be?

Although some be so venturous and *Answer.* bold that they feare nothing, yet it is no wisdom, neither is it lawfull for men to frequent and abide in those places, but rather to shunne them, seeing the Lord hath deliuered them vp into the power of the diuell. And therefore such men as

frequent such places knowne to be possessed, do wilfully tempt God, and cast themselves into needlesse danger, vnlesse they haue extraordinary warrant frō God.

This may serue to reprove those men who say they care not into what companie they come, for they perswade themselves that no companie can hurt them: but let such men beware; for how can it be but they shall be infected with the sinnes of those whose companie they vnusually do haunt and vse? *He that walketh with the wise, shall be wise: but a companion of fooles shall be like vnto them. He that toucheth pitch, shall be defiled: and, if sinners intice thee, yeeld not vnto them.*

¹³
Pro. 14. 20.
1.6.

Pro. 1. 10 -

Dist. 3.

Again, here we see that so long as Christ liued a priuate life at home with his father in his trade, all this while the diuel lets him alone; neither hath he these gifts of the holy Ghost: but after he was once installed to the office of a Mediator, presently the diuel sets vpon him: and when he must now be another kind of man in teaching the people of God, he is led now by the Spirit of God, and furnished for this high and excellent calling.

Hence

Hence then we must learne, that when we are appointed of God to any speciall office, either in Church or Commonweale, we must then become new men fit for those places, and carie our selues futable to our callings. Thus when *Saul* was annointed to be King, he became an other man; thus when *David* became of a shepheard a King, he behaued himselfe as a King; thus the Apottles at the first were poore ignorant fisher-men, but being called to be Apostles, they left their old trade and became new men, euen messengers of Christ to preach the Gospel to all nations.

This confutes those which pleade extraordinary callings, as those men who call themselves *Elias*, *Iohn Baptist*, &c. for if these were such men, and had such extraordinary callings, they should be endued with extraordinarie gifts fit for their calling; but they are not, nay we see they be but ordinary men. 1. v. se.

Againe, by nature we be all borne the children of wrath and enemies to God, but by grace are called to be Christians: now then it behoueth vs all to become 2.

new men, to leade new liues fitting and
 futable to our holy calling, giuing our
 selues wholly to the seruice and worship
 of God. Now if we aske how Christ
 was furnished with these gifts: I answer
 out of *S. Luke*, that he was filled with the
 holy Ghost, chap. 4. vers. 1. If any further
 obiect that if he were so filled after his
 baptisme, then he was not filled before:
 I answer againe, that as in his infancie he
 had a measure of gifts fit for that age; so
 from time to time he increased in grace,
 and after his baptisme had a greater ap-
 pearance and measure of gifts then be-
 fore his calling to preach.

3. Circum-
 stance.

It followeth, *Into the wildernesse*. Here
 is the third circumstance, namely the place
 into the wildernes or desert place: which
 place Christ did of purpose choose to be
 tempted in. There be diuers opinions
 concerning this place, some think it to be
 a litle wildernesse betwixt Ierusalem and
 Iericho; others iudge it to be the desert
 of Arabia, where *Elias* fasted fortie dayes
 and fortie nights, and where the children
 of Israel wandred fortie yeares. But see-
 ing the holy Ghost doth not shew what
 wildernesse

wildernesse it was, we are not curiously to inquire after it, but onely know it was a desert and solitarie place.

Let vs rather seeke the reasons wherefore he was tempted in the wildernesse: 1. because Christ comming into the world to be our Mediator, tooke vpon him the base estate of a seruant, and came in humiliation: therefore when he was now baptised, he would not go to Ierusalem to publish his honour, but he went into the desert, a solitarie wildernesse.

*Reasons why
Christ went
into the
wildernes.
1. Reason.*

Againe, he went into the wildernesse, that he might not onely the more easily encounter, but more victoriously ouercome his enimie the diuell: for if Satan had seene him in his glorie, he durst not so fiercely and so eagerly haue set vpon him; and therefore doth as the fisherman, who hides the hooke, and shewes onely the baite: so Christ he shewes his manhood, but couers as it were with a mantle his godhead, that so the diuel seeing him in the base estate of humiliation, might be the more fierce in his temptations, and he might get a more glorious victorie.

2.

Another reason why Christ was tem-

3

pted in the wildernesse, was this, that he might giue the diuell the aduantage of the place, and so ouercomming, might giue him the greater foyle: for in the wildernesse we want the societie and fellowship of men to comfort vs, and such places be noted as solitary and void of comfort, and such satan will chuse especially:

Ecc. 4. 9. 10 for when a man is alone and solitarie, it is that which is fittest for the diuels purpose; for when the woman was alone, how soone had the diuell ouercome her? And therefore our sauiour Christ in going into the wildernes graunts the diuell that he most desired, to haue him alone by himselfe.

4 Reason.

Fourthly, Christ would be tempted in the wildernesse, where was none to help him nor to assist him, because the whole praise of the victory belonged to himself alone.

3. Reason.

Lastly, Christ went into the wildernes, that so after he might returne againe with greater authority and reuerence to preach the Gospell: for we know that when one hath liued with vs and departs for a season, and after returnes againe, we do receiue

ceiue him with greater reuerence, and make more account of him.

From this practise of Christ his going into the wildernesse, the Papists gather that men may liue monasticall liues, in cloisters, woods, dens, cels, &c. from the societie and companie of men; but this their collection is but fond, as may appeare by these reasons: first, Christ did this by the speciall motion and direction of Gods spirit: they go into their cels without any warrant from God. Secondly, he went but once for a certaine time: they continue alwayes there. Thirdly, Christ during his abode in the wildernesse, fasted and abstained from all sustenance; but those amongst the Papists that liue monasticall and solitarie liues, enioy all their pleasure and delights in eating and drinking. And therefore though solitarines at some times is commendable, to fit vs for meditation, prayer, repentance, &c. yet to liue continually without the companie and societie of men, is neither commendable nor warrantable.

To be tempted of the diuel:] Here is the *4. Circum-*
end wherfore Christ was led of the Spirit *stance.*

Temptation. into the wildernes, namely, to be tempted of the diuell.

1. *Of God.* Now this action, *to tempt*, is ascribed to God, to man, and to the diuell. The Lord is said to tempt, when he prooues and makes triall of his children, to make manifest what hidden thing is in their hearts, *Gen. 22. 1.* *Abraham* was tempted by God, when he offered his sonne.

2. *Of man.* Secondly, man is said to tempt God, when as he shall by vnlawfull meanes try the prouidence, power, mercy and iustice of God.

3. *Of Satan.* Thirdly, the diuell is said to tempt, when as he allures by some suggestion inwardly, or by some object outwardly; and in this third sense it is vnderstood here, that the diuell did tempt Christ, that is, sought to allure him by some meanes to sinne. And though Christ could haue confounded Satan by a worde of his mouth, yet notwithstanding he did willingly permit and suffer him to tempt him, because now he stood in our stead: and this was a part of his sufferance to be thus tempted of the diuell.

Question. But how could Christ be tempted, seeing

seeing he was most holy, euen as he was man? *Ans.* For all that he might be tempted, as our first parents were before they had sinned. *Answer.*

The diuell tempts men either by conueying into their minds some secret suggestion, or else moues them by some outward object, that he may put into them some conceipt of that sinne which hee would haue them commit: as vnto *Indas*, the diuell cast this vile thought into his heart, *Indas* betray thy maister, *Iohn* 1 : . 27. So here the diuell suggests vnto the mind of Christ these motions, to moue him to vnbeleefe, idolatrie, and couerousnesse. But here is the difference: first, that Christ his most holy heart withstands all Satans temptations. Againe, as these wicked motions disquiet and trouble mens mindes, and bring molestations vpon them; so it befell our sauiour Christ, for he was moued with these temptations, but yet without all sinne. Thirdly, men when they are tempted, though they do not altogether receiue and approoue of the temptations, yet they be tainted with them: but yet Christ was neuer so much

as any whit tainted, nor his holy heart did euer approue of them in any sort, but constantly repelled them. As if a man cast a match into tinder, it will catch fire and burne; but cast it into water, it wil quench it: so temptations comming into our harts which be like to tinder, we are easily tainted with them, though we do not altogether entertaine them: but the most holy heart of Christ was as water to quench them at the first.

The diuell tempts men with fundrie blasphemous, horrible, and vncleane thoughts. Now that we may discern them, and keepe our selues from despaire when we find them in vs, we must know that in the mind there be many cogitations which arise of the flesh, and from our owne corrupt hearts, and these be sinne. Besides these there be other cogitations conueyed and suggested vnto vs by the diuel, and these be the diuels temptations, but no sinnes to vs, vnlesse we entertaine them, receiue and approue of them: they be indeed our crosses, but Satans sinnes: for Christ was tempted by the diuell, but withstanding and repelling his temptations,

ons, and not giuing the least approbation of them, he was free from sinne, and remained holy after he was thus tempted.

The causes wherefore Christ was tempted, are these: *Reasons why Christ was tempted.*

First, because he was to vanquish the Diuell in his owne kind, and at his owne weapon; and as the first *Adam* was overcome by his temptations, so now the second *Adam* Christ Iesus might vanquish him in the middest of all his most fierce temptations. *1. Reason.*

Secondly, he was tempted, that by his *2. Reason.* example he might teach vs how to resist temptations, as also to shew what temptations are, and the power of them. And therefore that common opinion; that if any be grieuously tempted, men thinke they be notorious sinners, and hauing forsaken God, he now hath forsaken thē: it is a false and erroneous opinion: for here we see, that the most holy Sonne of God himselfe was tempted.

Againe, seeing Christ the head was *3. Reason.* tempted, no member of Christ must look to be free from temptation, but we must euen make account to be tempted.

4. Reason.

Lastly, our Sauour Christ was tempted, that so feeling the waight and daunger of temptations, he might be a mercifull high Priest to helpe vs in our tempta-

Heb. 2. 18. tions: as the Apostle doth witnesse.

The next point to be noted, is the cause and author of his temptation: *He was tempted of the diuell*. This name Diuell, signifieth a cauiller, a slanderer, a priuie accuser: for he accuseth God to man, as he did to *Eue*, Gen. 3. 5.: *Hath God said indeed ye shall dye?* Nay, but it is, because God loues you not: for when ye eate of the tree, God knowes ye shall be like vnto God.

Gen. 3. 5.

Ren. 12. 9.
10.

Secondly, the Diuell accuseth man to God, and is therefore called the Accuser of the brethren; one which ceaseth not to put vp bills of accusation against vs, and to accuse vs vnto God, as he dealt with *Iob*.

Doctr. 1.

Thirdly, the Diuell accuseth one man to another, by raising suspicions and bad surmises, and by backbiting one another. And seeing the holy Ghost cals Satan an accuser, let vs all beware of accusing our brethren, of slaundering and backbiting.
For

For such men become like vnto the Diuell. Againe, it must admonish all men to beware, that they do not by any accusations or slaunders seeke to draw men from imbracing of the Gospell: for they which take this course make themselves Diuels incarnate. Of this sort was *Elymas* the sorcerer, *Act. 13. 10.* whome *Paule* therefore calls the child of the Diuell.

And thus much of the first part of the preparation. Now followeth the second part, *vz.* the abode of Christ in the wilderness: which is set out by three circumstances. First, by his fasting fortie dayes & fortie nights. Secondly, by his company there, namely, the wild beastes, *Mark. 1. 12.* Lastly, by those temptations wherewith the Diuell did encounter him within the space of those fortie dayes, *Luk. 4. 2.* though the particulars be not set downe by the Euangelists.

The second part of Christs preparation to temptations.

The first point, is Christs fasting in the wilderness the space of fortie dayes.

There be three sorts of fastings. First, *Three kinds of fasts.* a daily fast, which is nothing else but the vertue of sobrietie, or a moderate vsing of the creatures of God with abstinence:

and this kind of fasting all men must vse continually, and we must take heed of the abuse of Gods creatures by surfetting and drunkenesse. *Rom. 13. 12.*

- 2 The second kind of fasting is a religious fast, when we abstaine from meate and drinke for a certaine time, that we may be more fit for the exercises of repentance, prayer and duties of religion. And *1ud. 20. 26.* this kind of fasting, the Iewes vied sometimes for one meale, sometimes for two or three, sometimes for many, as *1. Sam. 31. 13.* they fasted seuen daies.

- 3 The third is a miraculous fast, when any one shall fast many daies, and that beyond the course of nature. Thus *Mo-*
Exod. 34. 28 ses fasted fortie daies and fortie nights in the mountaine, and so fasted *Elias*. Now there is no man able to fast so long by the strength of nature. Indeed *Paule* did fast three daies after his conuersion; and those which were with *Paule* in the ship in that daungerous voyage, *Act. 27. 33* are said to haue fasted fourteene dayes, which though some thinke is not meant of abstaining from all sustenance, but that they did eate very litle; yet the words are plain
 that

that they did eate nothing for the space of fourteene dayes. And though it be true that Phisitions affirme : that a man may liue seuentene dayes without meate, yet he cannot endure longer, as twentie or thirtie dayes. Now our Sauour Christ fasted fortie daies and fortie nights, and for all this his complexion was not changed, nor the strength of his bodie weakened; nay he was not hungrie till the end: though men cannot fast a short time, but it wil weaken them and make them hungry, which doth proue this fast of Christ was miraculous.

Now there be some reasons why Christ fasted so long and no longer. First, that when he came to preach the Gospell, he might come with more authoritie and reuerence; as when *Moses* had fasted forty dayes, and brought the two tables, the people receiued him with greater reuerence. So likewise *Eli* when he was to restore religion, he fasted fortie dayes and fortie nights.

*Reasons why
Christ fasted
so long.*

*1. King.
19.8.*

Secondly, he fasted so long, that he might answer vnto the time that *Moses* and *Elias* fasted.

Thirdly, he fasted no longer, lest any man should call into question his humanitie, whether he was true man yea or no, if he had fasted threescore or an hundred dayes.

Against popish fast in Lent.

From this miraculous fast of Christ, the Papists fondly gather their superstitious fast in Lent; being but an apish imitation of Christ: and in truth their fasting is no fast, but a plaine mock-fast, seeing they eate as liberally, and fare as daintily then, as at any other time of the yeare: whereas Christ abstained from all vse of meate and drinke.

Secondly, Christ was moued thereunto, by the instinct of Gods holy spirit; they haue no word to warrant them.

Thirdly, Christ did thus fast but once in all his life: but their fast is continuall, euery yeare, and therefore these reasons proue, that their collection is friuolous.

The second speciall point to be marked in the abode of our Sauour Christ in the wildernesse, is his conuersing *with the wild beasts*, *Mark. 1. 13.*

Some say the cause of his conuersing among the wild beasts, was, that they might

might do him that homage which is due to the Creator : but this opinion hath no warrant out of the word of God , and little truth in it: for though it be true that Iesus Christ is worthie of all homage, yet he came not to this end into the world, but rather to take on him the shape of a seruant.

*VVby Christ
was with
wild beasts.*

But the true cause is this: wheras there be two kinds of wildernesess: one, which was inhabited , and where *Iohn* Baptist did baptize and preach: and another not inhabited , where liued all kinds of wild beasts, as Lions, Tygers, Bears, &c. Christ made choice of that which was without the societie of men, wherein were onely the wild beatts to beare him companie, that so in this great combat against the Diuell, he might shew he had no aide nor comfort of any man; but that he ouercame by his owne power, and therefore all the honour and praise of the victorie belonged to Christ Iesus alone.

And besides in the person of Christ we may behold the estate of Gods church here vpon earth, that she liues here with wicked men , which be no better then

wild beasts, as *Esay* 11.6. doth testifie.

3. Circum-
stance.

The third circumstance whereby the abode of Christ in the wilderness is described, be those temptations which beset him within the compasse of the fortie daies: for before the three great conflicts *Luk.* 4. 2. there is mention made of other temptations, which though they be not specified, yet it is very likely that the Diuell did set vpon Christ by sundrie, small, light and weaker temptations, thereby making an entrance to his fiercer and stronger temptations. For it is the diuels manner to go on, and to proceed by degrees in his temptations. As first he cast into *Caines* mind an angry thought against his brother *Abel*: after he had preuailed, and *Caine* had conceiued displeasure against his brother, then he proceeds to tempt him to murder: and there he did not stay till he had brought him to utter despaire. So he dealt with *Indas*, first he put into *Indas* mind this thought: *Indas* betray thy maister; which though *Indas* did not receiue at the first, yet after he lets it take place, and then the diuell proceeds by degrees with him, till he had brought

brought him to his purpose. And it is the diuels suhtiltie, first to get if it be but a taltant in, then he will thrust in his foot, yea his head, and wind in his whole bodie.

Out of this subtile dealing of the diuel, *vse* that he begins with lesser temptations, and proceeds by degrees, it must teach vs to be wise and to labor, that we may stop the first motions and inclinations to sin, to resist the very beginnings to euill. For if Satan preuaile in them, he will proceed to more forcible temptations.

The fourth and last point in the abode of Christ in the wildernesse, is in these *4. Circum-*
stance.
words: *He was afterward an hungrie*: that is, when he had by the diuine power and vertue of his Godhead fasted fortie daies and fortie nights, he was at the last hungrie. And this Christ did for our sakes: for though he was the Sonne of God, yet for our good he was content to take our nature vpon him, and became true man like vnto vs in all things excepting sinne, and had not onely the will, mind, affections and conscience of man, but also tooke vpon him the infirmities of humane nature, so farre forth as they be

without sinne: and therefore he was subiect to hunger and thirst, &c.

*VVhy Christ
was hungry.*

The causes wherefore our savior Christ was hungry, are these: first, that he might shew himselfe to be true man, and that he had the infirmities of humane nature: and so we see he would stop the mouthes of such as should say, it was a final matter for him to fast so long being the son of God. But least we should doubt of his manhood, he is here as we see touched with hunger, a true infirmite of mans nature.

Secondly, he was thus hungry, that by this meanes he might cast vnto the diuell an object to worke on, and give him occasion to be more fierce in his assaults.

V.3.

*The first
combat.*

Then came to him the tempter, and sayd. Here begins the first combat betweene the diuell and Christ, and in it we are to consider three especiall points: First, the diuels preparation: *Then came to him the Tempter, and said.*

Secondly, the temptation it selfe, in these words: *If thou be the Sonne of God, command that these stones be made bread.*

Thirdly,

Thirdly, the answer and repulse of Christ, ver. 4.

In the prepararation note, first the author, *the Tempter*: secondly the time, *then*: thirdly, the occasion of this temptation, namely, *the hunger* of Christ: fourthly, the diuels comming vnto Christ.

The author is here intituled, the *Temp- Satan why a*
ter, so 1. *Thess.* 3. 5. and the cause why he *Tempter.*
 is so called, is, because it is his desire, his studie and continuall practise to tempt men, and to seeke as much as he can, to draw them from God to his kingdome: and to this purpose he spares no paines night and day, assaulting and tempting men to bring them to destruction. He goeth about as a roring Lion, seeking 1. *Pet.* 5. 8. whom he may deuoure.

Well then, seeing we know it is the di- *Deff. 1.*
 uels study night and day to tempt vs, it should teach vs all, as we loue our soules, to watch and pray continually, least we be led into temptations, and so be ouercome of Satan.

It is our dutie to seeke to be as vnlike the diuell as possibly we can, because he is the paterne of all euill: now we see it is

the diuels study to hinder men from the kingdom of heauen, and so to bring them to hell. Then on the contrary, seeing he labours to draw men from seruing of God, we should quicken vp our selues in the seruice and worship of God, and to be more carefull to seeke the kingdome of God our selues, and to draw others to the same.

We must beware, that we be no means to draw any from embracing of true religion, and from the seruice and worship of God; for if we do, we become euen diuels incarnate. When Christ went vp to Ierusalem to performe the worke of mans redemption, *Peter* he begins to dissuade him from it, and bids him in fauour himself: *M.t. 16. 23.* but Christ turnes him backe, and saith, Get the behind me Satan.

When Satan assaults Christ.

2. The second thing is the time when the diuell sets vpon Christ, *Then*, namely when he perceiued Christ most weake, and as he thought, not able to resist him. Herein appears the policy of satan, when he sees Christ most weake, the diuel takes occasion to lay his strongest assaults. So then in the example of Christ we may see

see the exceeding policie of the diuell in tempting of men, namely, he makes choise of the fittest time to broach his temptations; for he marketh and prieth into men and women, and when he finds vs most weake and most vnable to resist him, then is he the most strong in tempting vs: especially at the houre of death, in the time of afflictions, he bends the force of his temptations against vs.

Oh then, how should this admonish vs *vs* all to prepare our selues against the day of affliction, and the pangs of death; to be stedfast in the faith, to make our calling and election sure that so we may neuer finally fall away; and to intreate the Lord, that then when we seeme to be most weake, he would ayde and strengthen vs by his holy spirit, to resist Satans assaults.

The third point in the diuels preparation, is the occasion whereby the diuell was especially mooued to tempt Christ, which was his hunger. Such was Satans malice against the Lord Iesus, that when he could find no sinne in him, then he takes aduantage of Christs infirmitie, and

*The occasion
of Satans
assault.*

seeing him now hungry, begins to tempt him to vnlawfull meanes to satisfie his hunger.

Now then, seeing the diuell takes occasion to tempt Christ, euen from the infirmitie of his humane nature, as he was man: hence we learne whence the diuell hath the ground of all his temptations, namely from our selues, and from our owne nature, and we our selues affoord him the matter of his temptations; he brings the fire and bloweeth it, but we affoord him the fewell to set it a worke. The diuell obserues the nature of men, their dispositions, inclinations and behaiours, and continually pries into their dealings, and like vnto a prudent capitaine, who besieging a citie, marks where it is most weake and of least resistance, and there he bends all his forces, and placeth his greatest ordinance. Euen so the diuell watcheth vs and our behaiours, to obserue vnto what sinne we be most addicted, and by nature most inclined, and then he followes our humour, and feedes vs in our owne vaine. As if a man be impatient of pouertie, he wil egge him
to

to stealing, and to vnlawful shifts to helpe himselfe: if a man be couetous, he will helpe to pricke him forward that way, that he may by hooke or crooke enrich himselfe: and so in other sins according as he finds men affected, he will fit his temptations.

Nay, the diuell is so skilfull by the experience of so many hūdred years, that he will be prying into mens complexions, and the very constitutions of their bodies; and finding what humour doth most abound, he can giue a shrewd guesse, to what sinne a man is inclined. As if he perceiue a man to be of a cholericke complexion, then the diuell will stirre him vp to quarrelling, fighting and killing. If he find a mans complexion to be sanguine, then he seekes to allure him to be delighted with vaine and vngodly mirth, and wantonnesse, or at the least with immoderate mirth. If a man be subiect to melancholy, then he will feare a man with heauie and dumpish thoughts, and great feares and cares in his mind. And thus he dealt with the poore man that was lunaticke: for the diuell tooke occasion by the

Mat. 17. 15.

course of the Moone, and the humour of his bodie, to moue him to cast himselfe into the fire and into the water. And in a word, looke how many infirmities and weakenesses we haue, we do as it were giue the diuell so many darts to wound vs withall: for we giue him the matter of all his temptations, and he takes aduantage of our weakenesse and infirmities.

Doctrine.

This being Satans cunning and his dealing, it must warne euery man to search his owne heart, to find out what be his speciall infirmities and corruptions, to which he is most prone by nature: and when we know them, we must labour against them, to repress and subdue them; otherwise they will be so many darts and weapons which Satan will turn against our owne selues, to hurt & wound vs: and therefore it must be our wisdom to weaken these infirmities, and to labor by all good meanes to preuent the diuell in these his temptations.

*The fourth
point of Sa-
tans prepa-
ration.*

The fourth point in the preparation of the diuell vnto his temptations, is his coming vnto Christ. And by this, that it is said, *the tempter came vnto him*, it appears that

that he came in some visible forme: as he did come to *Eue* in the shape of a Serpent, so it is very likely he came in some bodily shape to our Sauior Christ, seeing it is said here, that he came and spake vnto him.

If thou be the Sonne of God, &c.] The Diuell hauing made this solemne preparation, and hauing made choice of the fittest place and time, and taken aduantage of the infirmitie of our Sauior Christ: now he sets vpon him, and encounters Christ with his first temptation. Wherin the cunning Diuell disputes like a subtil sophister, and disputes very syllogistical-ly; and his syllogisme may be framed thus: If thou be the Sonne of God, then thou canst commaund that these stones be made bread; but thou canst not make these stones bread, therefore thou art not the Sonne of God.

The maine scope of the Diuels disputatiō in this his first temptation was this, to bring Christ to distrust of his Fathers providence, to ouerturne the faith of Christ, that is, that gift in Christ, whereby he as he was man did beleue in God

his Father and depend vpon him.

And in this dealing of the Diuell with Christ, we may behold what is the maine and principall end of all Satans temptations in the children of God, *vz.* he labors to bring vs if it be possible, to this, to make shipwracke of faith, whereby we belecue the word of God to be true: and thus he dealt with *Eue*, *Geh.* 3. he did labour to bring her to call Gods word into questiō, and so to deny credence to it. And thus he deales with all men, seeking to keepe them in ignorance and blindness, or else in errors and wickednesse, that they may not belecue the truth of Gods word, and so performe obedience to it.

The speciall part of the word of God which the Diuell aymed at, and which he laboured to bring Christ to deny credit to, is that voice of God the Father coming from heauen: *This is my beloved Son in whom I am well pleased.*

And here let vs see the practise of Satan against all the faithful childrē of God; namely, as he dealt with our Sauour Christ, to perswade him if he could, that he was not the Sonne of God: so he labours

bours to perswade Gods children, that they are not the sonnes and daughters of God: he labours to make men doubt of their adoption.

And therefore seeing the Diuell aimes *vse.* at this one thing especially, to ouerturne our faith in Gods promises, it should stir vs all vp to an earnest care to make our calling and election sure, euen to haue it *2. Pet. 1. 10* sealed vp by comfortable assurance to our soules: and this will be a most sweet comfort vnto vs in time of affliction, if we can find this blessed and settled perswasion, that we are the sonnes and daughters of God. And the diuell he cares not what men professe, no though they haue all the common gifts of Gods spirit, to heare the word, to vnderstand, to giue assent vnto it, so that they want this blessed assurance of Gods speciall loue in Christ.

Againe, in this first temptation the diuell tempts Christ to practise a worke of vnbeleefe. For now Christ wanting bread the Diuell tempts him in the absence and want of bread, to make bread of stones, and so by vnlawfull means to helpe himselfe. And as the Diuell dealt here with

Christ, seeking to tempt him to practise a worke of vnbeleefe: so doth he deale with vs, to moue men and women in time of distresse, to vse bad and vnlawfull shifts to helpe themselves. As in time of pouer- tie and want, when men see not ordinary meanes such as they desire, he will tempt them to shift for themselves, to filch and pilfer from their neighbours, and to get bread by bad meanes. In time of sicknes, when men cannot find helpe in the law- full vse of Phisicke, then he labours to draw them to seeke to the Diuel for help, by sending men to wise men and women (as they call them,) and so by wicked meanes to seeke recouerie of their health.

Question.

If thou be the Sonne of God] What mo- ued the Diuell to moue this question vn-

Answer.

to Christ rather then any other? *Ans.* First because the Diuell knew right well, that if Christ were the Sonne of God, then he was that promised Messiah and Sauior of the world; and if he were that promised Messiah, then he knew it was he that should bruiſe the Serpents head, *Gen. 3.*

Gen. 3. 15. 15.. Now of all things the Diuell could not abide to heare of that, and therefore he

he makes choice of this question before all other, to proue, or at least to go about to proue, that Christ was not the Sonne of God.

Another reason may be this: since the Diuell fell, and for his pride was cast downe out of heauen, he beares a deadly hatred against the Lord God himselfe, and we shall see that in this question he doth notably bewray his spite against God: for when as the Lord had spoken frō heauen, saying, *This is my welbeloued Sonne in whom I am well pleased*, here the Diuell comes and contradicts the voice of God, nay goeth about to proue God a lier, in that he would make Christ beleeue, that he was not the true Sonne of God.

Hence we may by this practise of Satan learn to discern false teachers. There haue bene many both excellent and learned men, which haue denied Christ to be the sonne of God, as *Eheon*, *Cerinthus*, and others, onely affirming that Christ was an excellent man, and a worthy Prophet. Now seeing they denie Iesus Christ to be the true sonne of God, they shew

2.

use

themselves to be false teachers, and such as be the diuels schollers, for so saith the Apostle *Iohn*, 1. *Iohn* 4. 1, 2, 3.

2. Againe, in that the diuell seekes to perswade Christ that he is not the sonne of God, (though God by his owne voice from heauen had immediatly before proclaimed him to be his son) hence we may perceiue the impudent malice of Satan, who seeketh in all things to contradict God himself. For if the Lord pronounce a blessing vpon any man, the diuell he will presently pronounce cursing and damnation. If God testifie to a mans soule that he is the child of God, the diuell he will labour to perswade him that he is not the child of God. If the Lord affirme a wicked man to be out of Gods fauour, and no child of God; the diuel will labour on the contrary, to perswade him that he is in good estate, and shall be saued, and so fills his heart with extreame presumption, & maketh him more bold then he ought to be.

Command] that is, as if Satan should haue said to Christ, Bid this, or do but speake the word and it shal be done. And herein

herein appeares the maruellous pollicie of Satan, who in these few words (the better to bring his purpose to passe) toucheth three especiall points of Diuinitie: First, that he which is the sonne of God, is true God, equall to the Father, which many heretickes haue denied, and the Pharisees also did not graunt; for to worke a miracle it is the proper and peculiar work of God alone. Secondly, the diuel confesseth, that God is able to make al things of nothing, and that without all meanes, matter or helpers, by his almightie power. Thirdly, he confesseth that God can effect a true miracle, and that is proper to God alone, neither can any creature whatsoeuer work a miracle.

Now when the diuell acknowledged all this, one would haue thought he should haue intended no harme in these words: but the truth is, we shall see that in the propounding of these points, his policy was to ouerthrow the faith of Christ; and he in propounding of the truth, doth it not for any loue or liking to it, but that he might more easily deceiue our Saviour, to bring him to doubt whether he

was indeed that Sonne of God or not.

This must admonish vs to take heede that we do not alwayes giue credit to the diuel, and listen vnto him though he speak the truth: for such is Satans policie, that when he would seeme most to speake the truth, then he meaneth to decieve vs most; and by speaking the truth, he seekes most to ouerthrow our faith in the truth. But as our sauiour Christ did refuse their testimony, though the diuels spake the truth; and as *Paul* did not suffer the diuell to speake in the maide, though he did acknowledge the Apostles to be the seruants of the true God: so we must beware how we listen to Satan, euen when he speakes the truth; for he neuer speakes the truth because he loues the truth, but that speaking the truth he might be sooner beleued, and more easily deceiue vs, and do vs the greater harme.

Mark. 1. 24.
25.
Act 16. 17.
18.

Luke. 4. 3.

That these stones] *S. Luke* saith, *this stone*, in the singular number. To reconcile these two places, whereas *Mathew* speaks in the plurall number, of many *stones*, this we must vnderstand, that he speakes of Satans temptations, as he first set vpon Christ

Christ, & then in the beginning of his tēta-
tion, he bids Christ to turne al these stones
into bread. *Like* he saying *this stone*, spea-
king but of one, must be vnderstood as the
diuel vrge & inforced his temptation, the
better to perswade Christ to yeeld vnto it:
as if the diuell should haue said, It may be
thou thinkst it too much to turne all these
stones (being so many) into bread, do but
turne this one stone into bread, because
I would not trouble thee ouermuch, that
so I may beleeeue thou art the son of God.

By this dealing of the diuel with Christ, *Doct.*
we may learne, that when the diuell hath
once begun his temptatiō, then he wil be
more instant in vrging of it, he is very loth
to haue the repulse, and therefore wil vrge
it and follow it: but if he can gaine but a li-
tle ground, at least in some smaller matter,
he would be content; as here to perswade
Christ, though he would not turne many
stones into bread, that he would turne but
this 1. stone into bread. And therefore we
must learne, that as the diuel is very instant
to inforce & vrge his tētations so we must
be as instant to resist thē, and yeeld no not
in the least matter that he tempts vs to.

V.4. But he answering, sayd, Man shall not

live by bread onely, but by every word that proceedeth out of the mouth of God.

These words containe the most wise and heauenly answer of our sauior Christ, to the first temptation of the diuell; and in this answer of his, note three points: first the answer it selfe, *And Iesus answering said:* Secondly, whence our sauiour Christ took his answer, *It is written:* Thirdly, the words of his answer, *Man shall not live, &c.*

First the Spirit of God sets downe the answer of Christ, to shew that he was not onely willing to encounter the diuell, but that he was most able to vanquish and foyle the diuell.

use. Now what a singular comfort is this to Gods Church and children, to remember that our Lord and Sauiour Christ Iesus, was in his base estate of a seruant, when he liued here vpon earth able to encounter with Satan, to ouercome the diuell, notwithstanding al his might and malice? how much more is Iesus Christ able now being aduanced vnto the right hand of God his Father in heauen, hauing all power and maiesty, & being King of Kings, and

and Lord of all Lords, how much more able is he now to confound Satan, and to destroy all the workes of the diuell in his members? And this may be a great comfort vnto euery belecuer, in the midst of temptations.

It is written] Here we see whence our Sauour Christ tooke his answer: though that he could haue confounded Satan by the least word of his mouth, and could (if he had so pleased) called for many legions of Angels from heauen to haue guarded him, being the true and onely Sonne of God: yet Christ makes choice of this weapon, *It is written*. And this he did to teach vs, that the most sufficient weapon to beat backe all Satans temptations, and to quench all the fierie darts of the diuell, is the word of God written: and therefore *Paule* bids vs take vp the sword of the spirit, which is the word of God, both to defend our selues, and also to put Satan to flight, *Ephes. 6.16.* 2.

Hence from the example of Christ we 1. *Vs.* may learne sundry instructions: First, seeing that he made choice of the word of God, as the most sufficient weapon to re-

pell Satan: it condemnes that vaine and vile practise of the Church of Rome, who in stead of this, puts into mens hands other weapons not woorth a rush, as holy water, the signe of the crosse, &c. and affirmes that these be sufficient weapons to skarre away the diuell. Alas, the Diuell is not so childish to feare a droppe of water, or the shaking of a straw: but our Sauour Christ shewes what is that which is able as a most sufficient weapon to beat backe all Satans temptations, which he can hurle against vs. And therefore wicked is the practise of the Papists, who locke vp the word of God from the people, keeping it in an vnknowne tongue, and so betray the poore soules of the people into the hands of the diuell.

2. We see here the miserable estate of all such men or women, which do either contemne or neglect the knowledge of the word of God: they do wilfully betray themselves into the hands of the diuell, lay themselves open as a prey vnto him: so as they hauing no weapon to defend themselves, nor to repell Satan, thus he smites them and wounds them, yea euen cuts

cuts the throate of their poore soules before they be aware.

We may hence gather what is the cause why so many sins abound in euery place, namely, the vile and grosse ignorance of the word of God, *Hos. 4. 1. 3.* The want of the knowledge of the Gospell and the word of God, is the very cause that sin so abounds in al places: for the word of God shold be vnto vs as *Sauls* speare which he vsed to set at his beds head, so that if any enemy set vpō vs on the sodain, our weapō might be euer at hand in readinesse, that we might answer the diuell in his instruments if he tempt vs to any sinne whatsoever: that as here Christ said, *It is written*, so we must say, I may not lie, sweare, commit adultery, &c. for it is written, &c.

Seeing Christ by his owne practise teacheth vs that the word of God written, beleueed, vnderstood, and truly applied, is the most able and all-sufficient weapon to resist the diuell: how ought this to stirre vp all men to serious study of the word of God? How should it moue euery man as he loues his soule, to labour for a sound knowledge and vnderstanding

of the holy scripture, seeing this is the best weapon to foyle the diuell? If we knew that any man had vowed our death and sought our liues, how carefull would we be to provide the best weapons we could get, and also to learne how to handle them and to vse them, so as we might be able to defend our selues when we meet with our enemy? Well, we cannot be ignorant, that the diuell is the sworne enemy of our soules, he lies in waite continually seeking our bloud: oh then if men had that care of their poore soules that they ought to haue, how prouident wold it make them, to store theselues with this most sufficient weapon, euen the true knowledge of the word of God! and therefore it must moue all of vs to heare the word continually, to study it, to lay it vp in our hearts against the time of need, to resist the diuell when he assaults vs.

It is lamentable to consider, how poore ignorant people deceiue them selues; they sooth themselves, and say, they defie the diuell, they spit at him: but alas, what if two men that be enemies meete together, the one well appointed with
weapons

weapons of death, the other hauing nothing in his hand to defend himselfe, but defies his enemy, spits at him; will this do him any good, will not the other wound him and kill him? And so though poore ignorant people say they defie the diuell, and spit at him, he will shew them no pitie, but giue them their deadly wound, and they shal neuer know who hurt them till it be too late.

3. Now follow the words of Christs answer: *Man shal not liue by bread only, &c.* This aunswer of Christ is taken out of *Dent. 8. 3.* where *Moses* shewes the children of *Israel*, who where now in great extremitie, pinched sore with famine, and had nothing to eate; that the Lord fed them with *Manna*, to teach them that man liues not by bread only, but by euery word that proceedeth out of the mouth of God.

Man shall not liue] That is, man shall not preserue his naturall or temporall life in this world. I say his naturall or tēporall life, for it is not meant of his spiritual life, *by bread onely*, that is, all things necessary for the naturall life of man, as meat, drink,

clothing, sleepe, phisicke, &c. euen all naturall and ordinary meanes vsed of man for his temporall life, is meant by bread.

But by euery word] He saith not in generall, by the word, but by *euery word*. Now *word*, hath diuers acceptions in the scriptures: first, it is taken for the second person in the Trinitie, *Ioh. 1. 1.* Secondly, for the word of God, *If. 40. 6.* but neither of these is vnderstood in this place. Thirdly, the word is takē for the decree & wil of God, for his prouidence, and the good will and pleasure of God: & so must we vnderstand it in this place, where our sauour Christ saith, man shall liue by euery word, that is, euery decree & blessing of God for the life of man: so it is taken *Heb. 1. 3.* where Christ is said to beare vp al things by his mighty word, that is, as the Lord hath created all things, so doth he vphold and preserue them by his decree and prouidence.

Now Gods word and decree concerning the life of man, may thus be distinguished, namely, that God hath decreed that some men shold liue by bread, that is, by ordinary means: secondly, some should liue without ordinary bread, that is, without

out all ordinary meanes: thirdly, that some should liue without any meanes at all, either ordinary or extraordinary, as *Moses*, *Elijah*, our Sauour Christ, in their fortie dayes fast: fourthly, that some should liue against means, and contrary to the course of nature, as *Daniel* in the Lions den, and the three children in the fierie furnace.

Which proceedeth out of the mouth of God: That is, by euery decree of God, by euery blessing and decree that God giues out concerning the life of man. So then we see the meaning of the words.

If any say, It seemes we must liue onely *Objection.* by the word of God, and without meate or drinke, euen by the scriptures and the written word: I answer, No, but we must *Answer.* liue and preserue our liues by euery word, that is, euery decree that God giues out to preserue the life of man: so that without the speciall decree and blessing of God, nothing could preserue and maintaine the life of man: our meate could not norish vs, our apparell could not warme vs, &c.

Now let vs see how this aunswer of Christ is applied to the diuels temptation. The diuel had labored to proue that Christ

was not the sonne of God, his argument was this: If thou be the son of God, command that these stones be made bread; but thou canst not make these stones bread, therefore thou art not the sonne of God.

Our savior Christ he doth alleage this place of scripture, and doth deny the proposition or first part of the diuels argument: for whereas the diuel takes this for graunted, that if a man be hungry, he must haue bread by any means to preserue his life: Christ answers, it is not necessary, because a mans life is not preserued by bread onely, but it is maintained by the speciall decree and blessing of God. And indeed this is a speciall point and worthy lesson to be learned, as may appeare, in that the Lord was no lesse then fortie yeares teaching it to the children of Israel, *Deu. 8. 3.*

Post.

The vse of this doctrine is manifold: 1. hence we learne to consider aright of the creatures of God, namely, that we do not content our selues to looke vpon the substance of the; but besides the outward substance, we must consider the secret blessing of God vpon his creatures proceeding from his word, that is his decree. As for example, we
must

must not only look vpo the outward substance of bread, but besides that, we must consider the blessing and decree of God, that bread should be the meanes to nourish man: for besides the bread, there is the staffe of bread, that is, that power and fa- *Ezech. 4. 16* cultie whereby it nourisheth and maintaineth life, which it hath from the decree and blessing of God vpon it. And as we see an old weake man, take away his staffe and he will soone fall to the ground: euen so if the Lord take away the staffe of bread, that is, his secret blessing, though a man had all the dainties vnder heauen, his life would faile in the midlt of them all; for the weake life of man must needs fal & decay, if once the Lord take away the staffe of bread.

For what reason is there, that bread which hath no life in it, should nourish our bodies, giue life and strength to vs; and that that which hath no heate in it, as our clothes, should keepe vs warme, were it not for Gods word and decree, and his blessing vpon them? And that we may know, that it is not so much bread that preserueth mans life, as Gods blessing

vpon bread by vertue of his word and decree, we may see it plainely, in that the poore mans child which fareth hardly, & is but meaneily clothed, is as well legged and limd, and likes as well, euen as the child of the Prince: now the reason is, because Gods blessing is all in all vpon the poore fare of the poore mans child, as well as the Kings.

2. Again, seeing it is not so much bread, as Gods blessing vpon bread, that preserues mans life, it should teach vs all sobrietie in the vse of Gods creatures: for neither meate, nor drinke, nor clothing, can do vs good, vnlesse the Lord send out his word and decree, and giue a blessing vnto them, euen to euery bit of bread we put into our mouthes. Now if we abuse the good creatures of God, in surfetting & excesse, how can we looke that the Lord should blesse them vnto vs? nay we may rather feare he will curse them for our abuse and intemperancie, so that they shal hurt, yea choake vs rather then doe vs good.

3. We must learne from hence, to vse the creatures of God with inuocation
vpon

upon his name for a blessing upon them, for seeing it is not the substance of bread that nourisheth vs, but the blessing of God upon the bread, who seeth not that we ought before we vse the creatures of God, to craue a blessing from God upon them?

4. This should reach vs to be content with our estate, to moderate our affections, & to take heed we do not so eagerly desire and seeke for abundance: for the blessing of God is riches enough, & hath *Pro. 10. 22.* not these cutting cares with it: and he which hath but a meane estate, may be as well blessed of God, as he that hath the greatest abundance: nay this immoderate seeking for abundance, it argues great distrust and vnbeleefe in the prouidence of God.

5. If mans life stands not in abundance, and our life is not preserued by bread alone, though a man had all the bread in the world, vnlesse God infuse a blessing into it: this teacheth vs, that we may not be so much intangled with the things of this life: we must not so eagerly seek after meate, drink, clothing, lands, liuings, gold, siluer, &c. for in taking too much care for

these things, we see many mens hearts are so caried away, that no grace can take place in them.

Obiection.

But you will say, meate, drinke, cloathing, and such things, they be my liuing,

Answer.

I cannot liue without them. I aunswer, that our liues do not stand in these things alone, but especially in the blessing of God vpon these meanes: without which, though we had all the world at command, it could do vs no good. Againe, the Lord can not onely preserve our liues by bread, but euen without all meanes, yea, if so it please him against meanes. Now then seeing our liues stand not in these meanes, but especially in the blessing of God vpon them, we must first seeke for the blessing of God, without the which all these meanes shall become vnprofitable vnto vs and do vs no good: and it is not wisdom, too greedily to seeke for the things of the world, seeing our life is not preserved by them alone, Mans life standeth not in abundance, saith Christ, *Luk.* 12.

6 Seeing man liues not by bread alone, that is, mans life is not maintained
by

by these outward meanes, but by Gods blessing vpon them: this must teach vs all to be content with that estate the Lord sends vs, though it be poore and meane: and we must learne patience in extreame miseries and afflictions. And if the Lord should deale with vs as he did with his seruant *Iob*, euen take all from vs, yet we must be content, and take heed that we do not suffer our selues to be swallowed vp of too much griefe. For our life is not maintained by these outward meanes of themselues, but by Gods blessing vpon them, which is all in all: and when all meanes faile, the Lord can preserue our life euen without bread, and against meanes too, if he please. Indeed if a man wanted the outward meanes and the inward meanes too, namely, Gods blessing, then he had some cause to be griued: but seeing the Lord can saue our liues both without all outward meanes, and against meanes: though we want bread, yet let vs cast our selues vpon the Lord, and neuer distrust his mercie; but say with *Iob*: *Though the Lord kill me, yet will I trust in him.* And let vs know, the Lord can in-

Iob. 13. 15.

2. King. 4.

crease the poore womans cruse of oile, and make it last as well as the rich mans abundance.

7 This should teach vs all to moderate our affections, and to carrie an euen saile, so as neither in the estate of wealth and abundance, we be not puffed vp with pride: nor yet in pouertie to be ouerwhelmed with sorrow. For though a man haue abundance, it followes not that he is therefore blessed; nor if he be poore and want riches, that he is therfore cursed, and wants the blessing of God: but in wealth and pouertie, the blessing of God is all in all to make men happie.

8 Lastly, this should teach euery one of vs to labour all our life long to know theprouidence of God, and to depend vpon it in all estates of life, whatsoeuer the Lord shall send vs: and when we can see this prouidence of God, we must then hang vpon it, as well in aduersitie as prosperitie, in sicknesse and health, in life and death. True it is, men can acknowledge Gods prouidence in prosperitie: but we must learne to see the prouidence of God as well in aduersitie, and then to hang vpon

Pro. 16. 3.

pon it with both the hands of faith, so as we can roule our selues vpon it, and can euen wholly depend vpon it, and commit our selues and all our waies to the Lord. The children of Israell were fortie yeares learning this lesſon: which shewes it is an excellent point, and not easily learned. And therefore seeing it is of so great vse and so necessarie, let vs studie to know the prouidence of God, and shew the true vse of it in our liues and conuersations.

Then the diuell tooke him into the holy citie, &c.] Now followes the second conflict betwixt the diuell and Christ in the 5. 6. 7. verses. Now though S. *Luke*, chap. 4. 9. placeth this temptation in the last place, yet doth this breed no great difference betwixt the Euangelists: for *Luke* in penning of the words and deedes of Christ sets them downe as the Spirit of God directed him, not regarding precisely the time when they were done, but sometime setting that first which was done last: but *Mattheu* he setteth them downe in that order as they were performed by our Sauour Christ.

Then the diuell tooke him, &c.] In this

second conflict, we are to consider three points. First, the diuels preparation to the combat, vers. 5. Secondly, the temptation it selfe, vers. 6. Thirdly, the answer of Christ, vers. 7.

In the diuels preparation: first, the time, *then*: secondly, the parts of his preparation, which be two. First, he tooke Christ from the wildernesse, and carie him to the holy citie. Secondly, he setteth him there vpon a pinnacle of the temple.

1. First, in the circumstance of time, *then*: that is, as soone as Satan had taken a repulse and was foiled of Christ in the wildernesse, he presently setteth vpon him afresh, and carries him to the holy citie to tempt him there.

Doctr.

By this we may perceiue the malice of the diuell, who as soone as he hath ended one temptation ceaseth not there, but presently provideth another. The diuell neuer maketh truce with man, but either he is busie in tempting of vs, or else he is deuising and plotting new temptations; for he is neuer idle.

2. Again, hence we learne, that when we haue overcome in one temptation, we must

must presently prepare our selues for another: we must not look to be at ease when we haue giuen the diuell the foile: for he will set vpon vs afresh, and tempt vs againe and againe. Nay, our life is a continuall warfare against sinne and Satan: & therefore we must euer be in a readines to encounter with our enemye.

And if this lesson were well learned, and as well practised, men would not be so impatient in temptations when they befall them: then temptations would be farre more easie to them, so as a man wold willingly and chearefully indure them, & vndergo them though neuer so many.

The diuell tooke him to the holy citie: Here is the first part of the diuels preparation. Now by the holy citie is meant Ierusalem, as *Luk. 4. 9.* it is plaine.

But how did the diuell carie our Saui- *How Christ*
our Christ from the wilderness to Ieru- *was caried*
salem? He might do this three waies: first, *by Satan.*
in vision: Secondly, by the ordinarie
way: Thirdly, carie him in the aire.

First, by vision, as it was vsuall in the time of the Prophets. So *Ieremiab* was *Ier. 13. 4.*
caried in vision to the riuer Euphrates:

but Christ could not thus in vision be carried from the wilderness to Ierusalem; for then it should haue bene no temptation vnto him, in vision onely to cast himselfe from the top of the temple.

2. Secondly, our Sauour Christ might be led by the ordinarie way, and so indeed the words will beare it: but I take it, it is not the sense and meaning of this place. For if the diuell led our Sauour from the wilderness to Ierusalem, then either with or against his will; either of his owne accord, or else at the perswasion of the diuell. But he went not of his owne accord; for seeing he was led into the wilderness, and came to be tempted there, he now being in the conflict, and it being not yet ended, he would not of his owne accord depart thence to Ierusalem. Secondly, he would not go at the perswasion of the diuell: for we neuer reade that he would do any thing at the diuels perswasion, though in it selfe lawfull.

3. Thirdly, the Diuell might conuey and carie the bodie of our Sauour Christ in the aire, from the wilderness to Ierusalem: and this is the opinion of the best Diuines,

Diuines, that the diuell had power by Gods permission, to transport the bodie of Christ in the aire, from the wildernesse to the holy citie: and this seemeth to be confirmed by the words following, where it is said, that the diuell *set him on a pinnacle of the temple.* Now it is as likely that he caried Christ from the wildernesse thither, as that the diuel had power to place and set him on the top of the temple.

Now then if the diuell had permission *Desir. 1.* to transport the bodie of Christ from the wildernesse to Ierusalem: this makes for that opinion which is common in the world, that the diuell can carrie a man or woman from one countrey to another, if God giue him leaue: but so as he cannot do it with such celeritie and expedition as men imagine. Some foolishly thinke, he can carrie one many hundred miles in an houre, which is a thing impossible: for such a violent motion would stop a mans breath; as we see if a man fall from the toppe of an high steeple, his wind is gone ere he come halfe the way to the ground.

Againe, hence we see, that the diuell 2. may by Gods permission haue power o-

uer the bodies of godly men, and those which haue greatest graces, and strongest faith in God. For seeing he had power ouer the bodie of Chriſt, to transport it from place to place by the permission of God, why may he not if God giue him leaue, haue power of any mans bodie, though he be neuer ſo true a belceuer? If he had power in the head, why not in the members? & if he had power to annoy *Iob*, to kil his childrē & destroy thē, though they were no doubt the holy ſeruants of God: why may not the diuell haue power ouer our bodies, to carie a man from one place to another? If the Diuell could by Gods permission torment the bodie of one that was a daughter of faithfull *Abraham*, and euen 18. yeares afflict her, ſo as ſhe was bruised and bowed together by Satā; then no doubt he can do the leſſe, to remoue mens bodies from place to place.

Luk. 13.10

Yſe.

And this may ſerue to admoniſh thoſe, who thinke their faith is ſo ſtrong, th at the diuel cannot annoy them, or any way bewitch them. But if the diuell haue power by Gods permission to torment the bodies of the faithfull, yea to destroy the
bodies

bodies of Iobs children, who no doubt were the true seruants of God, he may if God giue him leaue, bewitch the godliest man that liueth. For we know what the holy Ghost saith: that all things fall out, and all things come alike to good and bad; and there is no difference in outward things oftentimes betweene the children of God and the wicked. *Eccles. 9. 2*

To the holy citie] That is Ierusalem, *Ierusalem citie holy.*
Luk. 4. 9. Now this citie was called holy for sundrie causes. First, because in Ierusalem was the temple of the Lord, where were the sacrifices and other ceremonies prescribed by God for his own worship. Secondly, in the temple they had the law of God and the bookes of *Moses* and the Prophets read and expounded vnto the. Thirdly, because Ierusalem was a mother Church, from whence religion did flow and was dispersed into many places of the world. Now for these considerations Ierusalem is called the holy citie.

This church at Ierusalem though it had many corruptions in it, yet our Saviour Christ calls it holy: and it was a true Church of God. Then hence I conclude,

that the Church of God in England, though there be in it many blemishes & corruptions, yet may it be, and in truth is the true Church of God. For the Church of God in England is proportionable to the Church at Ierusalem: for as they had *Moses* and the Prophets read and expounded, so haue we: nay, we haue the Gospell now soundly preached, which they then had not in so plaine and plentifull manner as we haue. They had the Sacraments of the old Testament: so we haue Baptisme and the Supper of the Lord. Their Church was a mother church to deriue Religion to many other: and though our Church cannot be called a Mother church, yet it may be truly called a nourcing Church to many neighbour churches round about vs.

2. As Christ and his Apostles did not therefore separate themselues, or refuse to ioyne with them in the seruice of God, because of the corruptions in this church at Ierusalem, but did teach and preach in the Temple: so none may therefore separate themselues, and refuse to ioyne with the people of God in his seruice and worship,

ship, because of some few corruptions that remaine in it. Nay, such as for these do separate themselves from Gods people, do cut themselves from Christ himselfe, seeing they seuer themselves from the Church of God.

If any shall say, that the church of Rome is the true Church of God, as well as the Church of Ierusalem, seeing the Romish church hath as many priuiledges as the Church at Ierusalem; I answer, By examining the particulars it will appeare to the contrarie. As first, the Church of Rome braggeth, that she hath her succession from the Apostles: but I answer, succession from persons, without succession in the Apostles doctrine, can be no true note of the Church. Secondly, the Church of Rome hath the sacrament of Baptisme, yet that proues her not the true Church: for in Samaria they had the Sacrament of circumcision, and so in other places, and yet it cannot be proued that they were the true Churches of God. Besides, I answer, the church of Rome hath baptisme no otherwise then a theefe hath a true mans purse: now it cannot be said, that a theefe is

*Rome no
true church.*

therefore a true man, because he hath a true mans purse. Lastly, though the Church of Rome haue the outward baptisme, yet she in doctrine ouerturnes the inward baptisme: namely, the true imputed iustification and inherent sanctification of Christ by the spirit.

3 The Church of Rome holdeth the Apostles Creed, but it is onely in words: for the truth is, their God whome they worship is an Idoll, and their Christ is a false & counterfeit Christ, forged by their owne braine, as may appeare to all that will search their doctrine.

4 She saith, that they hold the word of God, and the writings of the Apostles: but it will appeare in their writings, that they hold it but in shew, not in truth: for in the maine grounds of religion they ouerturne the doctrine of the Prophets & Apostles. Againe, they hold the Scriptures but as a lanthorn holds the candle, not for it selfe, but for those that passe by: so the Church of Rome haue the word of God, not for themselues, but for the good of Gods children, which euer lye hid in the midst of Poperie.

5 She brags that she is the mother-church of many Churches: I answer; we must consider that citie, as Rome is, and as Rome was: the old Rome which was in the time of *Paul*, was the true Church of God; but as for that old Rome, it is dead and buried, and this new Rome is that whore of Babylon, & no mother-church, but a cruell step-mother to Religion. By al this we may see, that the present church of Rome, is no Church of God, but onely in name and outward shew.

And seeing that the Diuell tempts our Sauour Christ in the holy citie, we learne that there is no place so holy, but the Diuell can broach his temptations in it, as we may see *Zach. 3. 1. 2.* and therefore this condemnes that dotage and sorcery of the Church of *Rome*, who teach that their charmed holy water, their coiured bread, and the signe of the crosse, and such stufte can driue away the Diuel from their houses, and from their persons: and yet we see here, that neither the holinesse of Christs person, nor yet of the place, could hinder Satan, but he did tempt him.

Againe, we see it is to small purpose,

to the ende wee may bee freed from temptations, to change the place, or to change the aire; for what place is there so holy, or so sound and wholesome, where Satan cannot and will not set his temptation on foote and assault vs? Indeed to remoue the diseases of the body, these may be of some force, to change the ayre, &c. but to cure the conscience, and to help the diseases of the soule, this and such like can do nothing at all.

And set him on a pinnacle of the temple.] Here is the second part of the Diuels preparation, who hauing caried Christ from the wildernes to Ierusalem, now he places him vpon a pinnacle of the temple, or a litle wing of the temple. Some think that it was a sharpe broach gilded to some especial vse: but it is either the battlements which were made by Gods commaundement, least any should fall, because their houses had flat roofes, or else some corner of the temple; howsoeuer, it was a dangerous place.

If thou be the sonne of God, cast thy selfe downe, &c.] In this verse is set downe the second temptation, and in a syllogisme it may

may be thus concluded: If thou be the sonne of God, then cast thy selfe downe: but thou sayest, and art perswaded that thou art the sonne of God, therefore thou mayest cast thy selfe downe.

Here we must marke the scope of the Diuell in this second temptation, which is this, to tempt our sauiour Christ to presumption, to perswade him to presume of Gods mercy, and to bring him to a vaine confidence in his fathers protection, without vsing lawfull meanes.

And in this second temptation we may obserue one especial thing, which the Diuell aimes at in his temptations, namely, to perswade him to a vain presūptiō of Gods mercy. And surely we see the diuel preuails much in these days by this argumēt: for we see how some men crie, God is mercifull, God is mercifull, and so presume & grow secure in sinne, and take occasion of Gods mercie to sooth themselues in their sins. Others they say, I am either elected or reiectēd, and if I be elected, I am sure I shal be saued howsoeuer I liue; if I be reiectēd I am sure I shall perish, though I liue neuer so well: and thus men liue as they list. *Doctr. !*

Others say, I know the Lord will provide for me, and therefore refuse to live in any calling. And as for those which make profession of the Gospell, the Diuell he labours to perswade them, that it is sufficient to professe religion, though they practise not the duties of religion: as the five foolish virgins, who held out their blazing lampes, yet wanted the vessell of oile to maintaine their lampes.

Use. This being so, it should admonish vs all to take especiall heed, that we be not overcome of Satan in this kind, seeing the Diuell knowes our nature, and seeth that to presume and thinke well of our selues, it is a thing very fitting and pleasing our nature: whereas despaire, it is a troublesome thing, and brings men often to a greater sight of their misery: and the truth is, the Diuell preuailes with a thousand to one more by presumptiō thē by despaire: despaire kils thousands, securitie 10000.

And it is to be noted, that when the Diuell had in the former temptation laboured to bring Christ to despaire of his Fathers providence, now he labours the cleane contrary, to bring him to presume
of

of Gods prouidence . And here we may see the Diuels exceeding cunning, that he sought to cary our Sauour Christ from one extreame to another. And thus doth the Diuell deale with all men, he seeks to draw men either to presumption or else to despaire, and labors to cary them from one extreame to another, as from couetousnes to prodigalitie, and so of the rest. And therefore we must labour to auoide *vs.* both the extreames, neither to presume too much, nor yet to be cast downe by despaire, but to keepe the golden mediocritie, euen as Christ doth in this place.

Cast thy selfe downe.] He would haue Christ not to shew by his doctrine, but to worke a miracle, that he may know him to be the son of God. This shewes the nature of all wicked men; they care not for the doctrine of God, but they crie out for miracles: as we may see in *Herod*, he desired to see our Sauionr Christ worke some miracle, but he contemned his word and doctrine. And the Iewes who persecuted Christ and his Gospel, yet when he was vpon the crosse, they would haue him worke a miracle, to come downe when

he was nailed hand and foote. And all wicked men are of the same nature, more to regard and desire a miracle, then to heare the blessed doctrine of Iesus Christ.

Cast thy selfe downe] The Diuel hauing proued before the faith of Christ to be most constant, that he would not so much as doubt of his fathers prouidence in his greatest need, now he takes occasion from the graces and gifts of Christ to bring him to presume, and to haue a vain confidence of his fathers protection. And so will the Diuel deale with all the members of Christ; if he cannot preuaile by our weaknesses to bring vs to despaire, then he wil take occasion by the graces and gifts he sees in vs to make vs presume: as often he preuailes by this meanes to make men swell and thinke highly of themselves, for some grace they haue receiued, of learning, wit, eloquence, &c. to puffe men vp with satanicall pride and ouerweening of themselves.

Then cast thy selfe downe.] The Lord gaue the Diuel permission to place Christ in a dangerous place: but yet the Diuell could

could not go any further to hurt Christ there; to cast him downe he had no power, but perswades him to cast himselfe down. Where we see, the Diuels power is limited, his power is not so great as his malice is to mankind; but the Lord doth limit Satans power, and in all things hath care of his owne children, that Satan can do them no harme. For the Diuel, though he had set Christ vpon the top of the temple, could not for his life cast him downe; where we may see, the Diuell for all his malice can go no further then God giues him leaue. And this must comfort vs: for as God the Father limits Satan in respect of Christ our head, so doth he in vs his members.

Now followes the reason which the Diuel vseth, the better to perswade Christ to yeeld vnto his temptation: *For it is written, he shall giue his Angels charge ouer thee.* When as the Diuell heard our Sauiour Christ alleage Scripture, he like an ape imitates Christ, and begins to alleage Scripture roundly as wel as he. And therefore we must be wary how we entertaine doctrines of heretikes, and false teachers,

Doct.

though they seeme to proue them by the Scriptures: for the Diuel he hath his *scriptum est*, it is written, as ready as may be. But we must learne to proue the spirits, that is, the doctrines of men, whether they be of God or not, 1. *Iohn* 4. 1. lest the Diuel and wicked men decciue vs; for we see here how the Diuel can alleage Scripture, and that fitly for his purpose. And it is the subtil practise of the diuel to alleage Scripture, that so he may perswade men to receine his damnable doctrines, and become heretickes and scismatickes. And to this end he doth grossly abuse the Scriptures; yea when he would perswade men to liue in sinne, he hath his *Scriptum est* very ready, and can tel them, *At what time soeuer a sinner doth repent him of his sinne, he shall haue mercie*: and truly by his abusing of Scripture he preuailes with many.

The wordes which the diuell alleageth are taken out of the fourescore and eleuenth Psalm, the eleuenth verse: *For he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes, &c.* Now the Diuell in alleaging and propounding the words is very precise, and sheweth himselfe

himselfe very carefull in repeating of the words: in so much as he will not leaue out no not this particule [*For*] which might well haue bene left out. Yet in the end he stickes not to leaue out a whole clause, which is the maine point and ground of Gods promise: namely, this : *to keepe thee in all thy waies.* Where we may see, how the diuell doth most vilely abuse the Scriptures of God: and it is vsuall with him in his allegations, to put in, or to put out something, or some way or other to depraue them, or to corrupt the sense and meaning of the Scriptures, to serue his owne turne.

And as this is the diuels manner in his alleaging and dealing with the Scriptures, so do the Papists as his scholers. For though in word they hold the Scriptures, yet it is vsuall with them to put in, or leaue out, or by some meanes to corrupt and depraue them in the sense and meaning, as might be shewed by example.

Well, seeing the diuell is so skilfull in the Scriptures, and can alleage them so readily and so fitly for his purpose, and withall is so malicious to mince them and

depraue them, it should make all men to studie the holy Scriptures, that so we might be acquainted with them, and be able to disclose and to descry Satans fallations and subtilties: and we should wish *Num. II. 29* with *Moses*, that all the Lords people could propheticie. But especially the Ministers of the word, they must labour to be thorowly acquainted with the booke of God, to obserue euen the circumstances of the text, else the diuell will cast a mist before their eyes, and beguile them with his subtile fallations: and therefore they must do as *Ezechiel* did, eate vp the book of God.

And that we might not perceiue Satans subtilties and deceit, he labours to keepe men in ignorance of the word, and by all meanes to haue the Scriptures hid and darke: and if it were possible, to root out the schooles of learning, and that the Bible might be burned. And as he preuailes in Poperie, to bring men to this, that all religion and the Scriptures might hang on mens deuises and mans learning; as they do in Poperie ground all vpon *Lumbard* the maister of the sentences, and
barre

barre the commō people from the Scriptures, locking them vp in an vnknowne tong. So with Christiās he taketh the like course, for he perswades them, that the Scriptures are hard to be vnderstood, and very obscure and troublesome, and therefore he drawes mens minds from the studie of them, to reade the writings of men because they seeme to be more pleasant and delectable; that so men being not acquainted with the text, might not descry his deceipts and subtilties.

Againe, seeing the diuell can alleage *Dost.* the word of God and say, *It is written*, and that he can bring in Scripture fit for his purpose; what a shame is it for Christians, if they do not labour so to know the Scriptures of God, that they may alleage them as occasion shall serue: and that not as some do, to heape place vpon place without all reason, but to alleage them fitly and to the purpose?

Lastly, seeing this is a diuellish and satanicall practise, in alleaging the Scriptures to deprave and corrupt them, to leaue out and put in at his pleasure, it must warne vs, that when we are lawfully cal-

led, we do speake and vter the words of other men, euen all, and no more but all, neither putting to them nor taking from them, and that without changing their words or the sense and meaning of them.

He shall giue his Angels charge ouer thee] The true sense of the place is this, that the Lord had a speciall care of his people: and when he sent any iudgement vpon the Israelites, he gaue them this comfortable promise, that in the middest of all their troubles he himself would protect them. And as this promise was made to them, so it is generall to the whole Church of God, and belongs to vs. For in all common iudgements and calamities, the children of God which walke in his waies, shall be sure to haue protection and securitie: for the Angels of God, by his appointment, do hold them vp, as it were in their hands. In which words there is a comparison taken from nurses, who hauing children committed to their care, do hold them very charily and tenderly in their hands, and dare not let them go out of their armes: euen so the Angels of God, by his appointmēt, become euen

as nurses to his children in all their lawfull wayes, and do attend vpon them, and are very carefull to protect them from danger, so long as they keepe themselves within the compasse of Gods word. *V^{se} 3. Psal. 34. 7.*

It is true indeed, that iudgement begins at the house of God, and he often afflicts his dearest children to trie their faith and patience; yet it is most certaine, that in common calamities the children of God shall haue protection and securitie: yea the Angels of God (as it were nurses) shall hold them in their hands, and defend them, so long as they keepe themselves in the wayes of God, and within the compasse of his will in his word. But if they leaue the way of Gods commandements, and wander in by-paths, and go out of their lawfull callings, they haue no assurance of Gods protection, neither haue Gods Angels any charge to watch ouer them.

Seeing then God hath made so mercifull a promise of protection, to all them that walke in his wayes, and within the compasse of his commaundements, it should warne vs all to beware how we go

out of our wayes and lawfull callings,
but that we studie the law of God, and as
we looke for his protection, to keepe
within the compasse of it.

Verse 7. *Iesus said unto him, It is written againe,*
Thou shalt not tempt the Lord thy God.] In
these words is contained the answer of
our Sauour Christ, to the second temp-
tation of the Diuell; wherein he doth op-
pose Scripture against Scripture. But to
expound that place which the Diuell al-
leaged, and to shew how vilely Satan a-
buseth the word of God, he alleageth a-
nother place of Scripture, wherein our
Sauour Christ answers the Diuell, that it
is true, God hath made sundry promises
in his word, of protection to his people;
but yet so, as if they refuse to walke in the
commandements of God, and to vse such
lawfull meanes as he prescribeth in his
word, he is not bound to performe them,
for they be made vpon that condition.

Againe it is written,] Seeing our Sauior
Christ doth alleage another place of Scrip-
ture, to expound that the Diuel brought
against him, and to shew how he abused
Doct. Scripture: hence we gather that the holy
Scriptures

Scriptures are of themselves sufficient to interpret themselves, for so Christ alleageth another text of scripture to expound that which Satan alleageth, and to confute his abusing of it. So we find that *Ezra* did expound the law of God, and giues the sense of it by the scriptures, and so expounds the one by the other, *Nehem. 8. 9.* (*Iunius.*) Now if the seruants of God could do this in the old Testament, how much more may we in the new, wherein many things are most plainly opened and expounded by Christ and his Apostles?

But the Papists cannot by any meanes yeeld to this doctrine, for they hold, that that which must interpret the scriptures, must haue iudiciall power and authoritie to iudge of the sense of the scriptures; but they hold the scriptures are but a dumbe letter, and therefore are not able to iudge of the sense and meaning of the scriptures. Yet for all that, we see (by the example of our sauour Christ) that the scriptures are of sufficient power to giue the sense of the scriptures, to interpret themselves, and to shew what is the true sense

of the scriptures, though they be dumbe. And as we see, that a man may aswel shew his mind to his friend by letters and writing, as by word of mouth: euen so the Lord God speaks now to his people by the scriptures, as well as he did in olde time by his owne liuely voice from heauen.

But if the Papists will yet deny the scriptures to haue power to iudge and determine of the sense of the Scriptures; then would I know, who hath this power giuen vnto him? They answer, the church must giue iudgement, and determine of the sense of the scriptures. but that is false, for the Lord hath not giuen any such power to the Church to determine of the sense of the scriptures at her pleasure, but only he hath giuen to the ministry of the word, to open and expound the scriptures by the scriptures themselues. As a Lawyer hath not that power to iudge of the law of his Prince, and to giue what sense he listeth, but onely to expound the law, and to giue the sense of it by the words of the law, and other circumstances concerning the same.

The

The Church of Rome say further; they can determine of the sense of the scriptures, either by the rule of faith, or the consent of the fathers: or, if they faile, then the Pope he is to determine of them, as one that cannot erre.

1 Concerning the rule of Faith (by which they vnderstand vnwritten traditions) how can they be fit iudges to determine of the sence of the scriptures, vnlesse we will giue more authoritie to vnwritten verities then to the written word of God? Nay onely the scriptures must be the rule of faith, and only the scriptures iudge and determine of the sence of themselves.

2 Neither is the consent of Fathers a sufficient rule to giue iudgement, and to determine of the sence of the scriptures: for we know that they being men, and many of them (hauing not the knowledge of Hebrew and Greeke, yea and most of all in expounding the word) are subiect to error, and sometimes do erre. And by the same reason the Pope is no meete man to be the iudge of the scriptures, and to determine what should be the sence of them, seeing he is subiect to manifold

errors, and many Popes haue erred in the foundations of Religion.

Now follow the words of Christs answer, taken out of *Deut. 6. 16. Thou shalt not tempt the Lord thy God.* First we must search what this word, *to tempt*, signifies: secondly, the manner how God is said to be tempted: thirdly, the cause and root of this tempting of God.

*What it is
to tempt
God.*

First, To tempt God, is to proue or to make trial whether God be such a one as the scriptures report him to be: namely, whether he be so iust, so mercifull, so mightie as the word of God describes him to be. So the Prophet *David* expounds it, *Psal. 95. 9. Your fathers tempted me, and proued me in the desert.* Where to tempt, is to proue Gods iustice and mercie, whether he were so iust and mercifull as the word sets him out to be, and as he promised to be.

Secondly, for the manner, it is not simply to tempt and to make triall of God, but to tempt God, is to make needlesse triall of Gods power &c. when we haue no cause to try the Lord: and so it is taken here in the words of Christ, *Thou shalt not tempt,*

tempt, that is, thou shalt not take need-
lesse and vnnecessarie experience and tri-
all of Gods power and goodnesse.

Thirdly, the cause which moueth men
to tempt God, is a distrustfull and vnbe-
leeuing heart, euen want of faith. So the
Israelites tempted God, *Psal.* 78. vers.
18. 22. They tempted God in their harts
and required meate for their lust. And the
reason is, vers. 22. because they did not
belecue in God, and did not trust in his
helpe, because they did not rely vpon his
care and fatherly prouidence: so that vn-
beleefe was the root of this their temp-
ting of God.

So then to tempt God, is to make need-
lesse and vnnecessarie triall and experi-
ence of his mercie, goodnesse, power and
iustice, proceeding from a distrusting
heart.

Now God may be tempted fīue man-
ner of waies. First, when men will take v-
pon them to appoint God the time whē,
the place where, and the manner how
God must helpe them, and accomplish
his promise to them. Thus the Israelites
in the wildernesse wanting water, they

*How God
is tempted.*

Exod. 17. 7.

say: *Is the Lord amongst vs or no?* shewing, that though the Lord had promised he would be with thē, yet valesse he would at that time giue thē water in their need, they would not giue credit to his promise. Againe, *Psal. 78. 20.* though the Lord had giuen them water, yet they say: *Can he giue bread also, or prepare flesh for his people?* still shewing, that vnlesse the Lord would at their pleasures and now presently send them meate, they were readie to distrust his prouidence.

Use. And therefore it must admonish vs, that we must not in our requests and petitions (as the Bethulians did) appoint God the time, place, or meanes how we would be helped in pouertie, sicknesse, or other waies; but continuing in prayer, waite vpon the Lords leysure, and leaue these circumstances to his good will and pleasure.

Secondly, God is tempted, when men will not belecue his word, but do demaund signes and wonders from heauen, as the Scribes and Pharises did (*Ioh. 2. 18*) tempt our Sauour Christ, not beleeuing his doctrine, vnlesse he would confirme it

it by some miracle. And thus all they tempt God, who refuse to belecue the doctrine of God, because it is not confirmed vnto them at their pleasure by signes and wonders.

But some may say: What, is it not law- *Obiection.*
full then to demaund and require a signe
at Gods hands? Yes, we may sometimes: *Answer.*
and so we reade that *Gedeon* did require a
signe of God and sinned not: so did *He-* *Iud. 6. 36:*
zechiah, 2. *King. 20. 8.* *37.*

In two cases men may aske a signe of
the Lord. First, when the Lord giues a
man commaundement to aske a signe,
then we may aske it lawfully: and thus
the Lord bids *Ahab* to aske a signe, and *Isai. 7. 11. 12*
he sinned in refusing to do it.

Secondly, a man may aske a signe of
God, when it is necessarie for the confir-
mation of a man in some extraordinarie
calling: as we see in *Gedeon* being extra-
ordinarily appointed of God to be the
Captaine and deliuerer of Gods people;
he being not fully perswaded of this his
vocation, desired a signe of God, not of
infidelitie, but the better to resolute him-
selfe of Gods calling him to that busines.

And so it was in *Hezekiah*, to perswade himselfe of Gods extraordinarie deliuerance from an extraordinarie disease.

The third way whereby men tempt God, is, when men liue in sinne continually without repentance, and so will trie Gods mercie: and thus the Israelites tempted God, *Num.* 14. 18. And so all those which liue in sinne from day to day without repentance, do indeed tempt God and abuse his patience, *Mal.* 3. 15.

Use. And therefore seeing that this is euen to tempt God, to liue in sinne without repentance, it must stirre vs vp all to take heed how we runne on in sinne: but that we do with speed repent and breake off the course of our sins: for so long as we liue in sinne without repentance, we tempt God, and then we can promise no safetie to our selues, neither looke for the protection of Gods Angels, but lye euen naked to all Gods heauie iudgements.

The fourth manner of tempting God, is to inioyne men the obseruations of the ceremoniall lawe, as it appeareth *Act.* 15. 10. the Iewes are said to tempt God, in that they vrged the obseruation of the cere-

ceremonies of *Moses*.

And by this we may iudge of the present estate of the Church of Rome, and of their religion; which stands for the most part in vaine and superstitious ceremonies; and that which is worse, of Iudaisme and Gentilisme.

The last way how men tempt God, is, not to vse the lawfull and ordinarie means which God hath appointed, either concerning mens soules, or concerning their bodies: and this is here vnderstood in this place, when Christ saith: *Thou shalt not tempt the Lord thy God*. When we shall refuse such lawfull and ordinarie means as the Lord hath appointed, and vse extraordinary; euen as a man hauing a ready way ouer a bridge, should leaue that, and thrust himselfe into the water, what were this but to tempt God? Or when a man hath the ordinarie way to come downe by the steppes or staires, and refusing that shold cast himselfe downe from the top of a steeple? So those men who contemne the word of God, and will not vouchsafe to heare, what do they else but euen tempt God; seeing they refuse

the preaching of the word, which is the ordinarie meanes to saue mens soules.

And thus Satan tempted our Sauour Christ, to tempt God. For hauing now set him on the toppe of the temple, in a dangerous place, he perswades him to cast himselfe downe: and he addeth, that he may be bold to do so, because God hath giuen his Angels charge to looke vnto him, that he take no harme. But our Sauiour Christ answers him; That were to tempt God, seeing he had the lawfull and ordinary way to go downe by the staires, and therefore he had no reason to cast himselfe downe.

In a word, all those tempt God, which either refuse the ordinarie meanes God hath appointed, or do wilfully cast themselves into daunger, being not called thereunto of God: as *Peter* hauing no calling of God, went and thrust himselfe into *Caiphas* hall, to see what became of his maister: & the three Worthies which ventured through the hoast of the Philistims to fetch water at the well of Bethell for *Dauid*, whereas he might haue had it without danger at home.

He re

Here some may aske, What we are to iudge of those which vse to walke on ropes on high places, and on the toppe of houses: whether do such men sin or not? *Ans.* These men do so either with a calling or without a calling. Such as do it by vertue of their lawfull calling, as Macons and such as build churches and houses, and so by reason of their trades work on high places, cannot be said to tempt God: nay rather so long as they walke faithfully in their lawfull callings, they may assure themselves of Gods blessing and his protection.

But as for those who to shew their agilitie; and to make sport, walke on ropes, or runne vpon the rooffe of houses, these men hauing no calling from God so to do, they cannot looke for Gods protection; nay, they in so doing tempt God, casting themselves vpon daunger. And our Sauior Christ might a thousand times better haue done this which Satan wold haue him here to do: yet would he not put himselfe into needlesse daunger, lest he should tempt God; much lesse ought any man else aduenture to do it.

And in this, that our Sauour Christ vseth the ordinarie way, euen the staires, we may learne, that if any man looke to haue Gods protection and blessing, he must also make sure to vse the lawfull and ordinarie meanes appointed of God, and keepe himselfe within the compasse of his calling: yea, if we desire to find comfort in any of Gods gracious promises, we must be wary to keepe our selues within the compasse of his commaundements: but if we leaue them, then we find no true comfort, neither haue we any promise of protection from God. But so long as we walke in obedience of Gods commaundements, and within the compasse of our callings, we haue this blessed promise from God, that his Angels shall take the care of vs, to guard and to defend vs.

Verse 3. Againe, the diuell taketh him into an exceeding high mountaine.] In the seuen verses going before, we haue heard of the two first temptations of our sauour Christ; now followeth the third. In this third temptation we are to consider againe three especial points: first, the preparation of
of

of the Diuel, ver. 8. Secondly, the temptation it selfe, ver. 9. Thirdly, Christ his answer, ver. 10.

And first of all seeing the Diuell doth *Doct.*
thus arme himselfe, and comes prepared
three times, in three severall temptations,
it should teach vs all on our parts to pre-
pare our selues continually, and to be rea-
dy to resist his temptations.

In the Diuels preparation note two
parts: first, he taketh him to an exceeding
high mountaine: secondly, he shewes him
all the kingdomes of the world, and the
glorie of them.

But how could the Diuel cary our Sa- *Objection.*
uiour Christ to this high mountaine? I an- *Answer.*
swer, he might do it two wayes: first, by
vision: secondly, by reall transpor:ing of
his body from Ierusalem to this moun-
taine. Some thinke that this was onely in
vision: but I rather thinke our Sauour
Christ was caried locally and really; for
our Sauour Christ his temptations are
not imaginary, but true and reall temp-
tations; and the words import no lesse,
but that he was really and locally trans-
ported from the citie to the mountaine.

Deut. 34. I.

The reasons why the Diuell caried our Sauior Christ to the mountaine, are these: First, because the Diuell in all things desires to imitate God, and to become as it were Gods ape. Now we reade, that the Lord caried *Moses* to the mount Nebo, to shew him all the land of Canaan; so the Diuell to imitate God; and by imitating God, to match him, and so to disgrace the Lord, carieth our Sauior Christ to the mountaine, as it is likely to imitate Gods dealing with *Moses*.

Secondly, the Diuell caried our Sauior Christ to this high mountaine, as a most fit and conuenient place to broach this his third and last temptation now in hand.

In that the Diuell doth carie our Sauior Christ from Ierusalem to this hill locally: hence we learne, that he may by Gods permission, haue like power ouer the deare children of God, not once, but twise, nay thrise, and oftentimes. We see this true in our sauour Christ the head: therefore if the Lord permit Satan, and by his permission give the Diuell libertie to transport our bodies from place to place,

place, we must not be discouraged. Seeing the same thing befell the head, it may also befall his members, which we are.

The second part of the Diuels preparation, is this, that *he shewes him all the kingdomes of the world, &c.* Now concerning this, we may not think the Diuel could do this in deed and truth, to shew Christ all the severall kingdomes of the world, as they be here placed vpon earth, for that is a thing impossible: for there is no hill so high, that a man might see them all. Nay, if a man were as high as the Sun, and could see neuer so clearly, yet he could but see the one halfe of the earth; and therefore we must know, he shewed them in a counterfeit vision.

Now these visions of the Diuell, they be either of the outward senses, or else of the vnderstanding. Of the outward senses as the delusions of the Diuel, making men thinke they see, that they do not see indeed. So the Diuel is said to shew *Samuel* 1 Sam. 28. to *Saul* in a vision in his proper habite: and this was indeed but a counterfet *Samuel*, not that true *Samuel*, who rested in

the graue concerning his bodie, and remained in heauen concerning his soule.

Secondly, there be false visions and deludings of the vnderstanding; as the *Zach. 13. 4.* Lord speaketh, that he will make the false prophets ashamed of their lying visions. And some of these visions come vnto men sleeping, called dreames, *Deut. 13. 1.* some come waking: as to such as haue their braine crased, they oftentimes haue visions, and thinke themselues to be Kings or Prophets, as *John Baptist, &c.* Now concerning this vision of Christ offered by the Diuell, he did it not onely to the mind of Christ, but also to his outward eye, and visibly.

By this practise of the Diuell we may behold his wonderfull skill and power, in that he can resemble to the outward senses in such a strange manner, euen as he listeth, so great and wonderfull matters. And the like is done by Magicians and Coniurers, who by the helpe of the diuel, can reueale and shew things done in a farre countrey, or things that be lost, in a glasse: or for things long passed, can resemble them to outward senses in a glasse,
or

or in the aire. So that those are deceiued who are of mind, that they cannot do this: for if the diuell could shew Christ all the kingdomes of the world and the glorie of them in so short a time, then much more can he shew some one particular thing to the eye and sense of man.

Now let vs marke the diuels drift in this temptation, & setting before Christs eyes this goodly and glorious sight: sure it was to this end, that the diuell might by this meanes more easily wind himselfe into the heart of Christ; and therefore he sets this thing before his eyes, that Christ might be moued by them, and take some delight in them, and delighting in them might desire them, and so Satan might in the end ouercome him and insnare him,

And this hath bene the auncient practise of the diuell, as *Genes.* 3. first, to moue *Euah* to cast her eye vpon the apple, to marke the beautie of it, then to like it, then to desire and lust after it, and so in the end to tast of it. And thus he dealt with Christ: first, he shewes this glorious sight, and the beautie of all these things, that if he could, he might haue mo-

ued him to desire them, and so make his temptation take place.

v/c. Seeing this is Satans auncient subtiltie, it must warne vs to take great heed of our outward senses, especially the two senses of learning, namely, seeing and hearing. The eyes and the eares be the two windowes of the Soule: and if the diuell can get in his head there, he will easily wind in all his bodie, and poison our soules.

We had need therefore to counter-
Pro. 4. 23. guard our hearts, to keepe them with all diligence, euen aboute al watch and ward, and euermore to take heed who, & what enters into our eyes and eares, and to make sure we keep carefull watch at these
Psa 119. 37 doores. We must pray with *David: O Lord set a watch before my mouth, and keepe the doore of my lippes:* and with holy *Iob,*
Iob. 31. 1. make a couenant with our eyes that they behold no vanitie. This if we do, death shall not enter in by these doores and windowes, but we shall preserue our soules in puritie.

Now when the diuell shewes our Sauiour Christ this goodly shew, let vs mark the

the maner: he shewes Christ all the beautie, the glorie and delight of them: not the troubles, vexations, calamities and daungers of them. And thus will the diuel deale with vs; if he would tempt any one to some sinne, he neuer shewes but hides the miserie and daunger, the curses and calamitie that will ensue vpon that sinne: but he shewes the profit, gaine, pleasure, delight and commoditie that that sinne will affoord them: that by this meanes he may bring them to his bow, and moue them headlong to rush into the committing of sinne. Indeed when he hath got his purpose, and preuailed thus farre to bring a man into sin, then he will lay it open in most vgly maner, and lay before a poore sinner the horror and punishment due to his sinne, that so he may make a poore sinner breake the necke of his soule in despaire.

Further, marke how the cunning diuell shewed not these goodly and glorious sights in the first or second temptation, but reserued them for the last, and that in great subtiltie. For the diuell knew very well, that if any wold preuaile, then sure-

ly the desire of honour, of preferment, of profit and pleasure, would moue the heart of Christ.

And in this subtiltie he shewes, that this is a most daungerous temptation which comes from the right hand, that is, which proceeds frō profit, pleasure, preferment and honour. And by this temptation he preuailed more against *David*, then he could when he was in great conflict, and persecuted by *Saule*.

So prosperitie and ease in the primitive Church in the dayes of *Constantine*, did more preuaile with Christians, then persecution and tribulation could do for the space of three hundred yeares before. And those which could be moued by no other meanes, yet the hope of honor, profite and pleasure hath ouercome and preuailed with them. Thus ease slayeth the foolish: prosperitie is as a slipperie way: and few hauing rest are edified, and walk in the feare of the Lord, and the comfort of the holy Ghost, *Act. 9. 31.*

Luke cap. 4. 5. he addeth the circumstance of time, that the diuell shewed all this to Christ in a point, or moment of time,

time, in so short a time as possibly might be, with maruellous speed and celeritie. And this the diuell did being subtil, the more to inflame the heart of Christ to desire them: and therefore he set his wares open, and as it were in a glimpse gaue him the beholding of the beauty of them. So we see, if men see some straunge and beautifull thing, and haue but a blush or a litle glimpse of it, they desire it with more eagernesle, and more greedily affect it. Euen so he would haue dealt with our Sauour Christ, he would haue affected his heart with this sudden and glorious spectacle.

Now followeth the temptation it selfe in these words: *And said vnto him, All Vers. 9. these will I giue thee, if thou wilt fall downe and worship me.*

In this temptation we must first marke the scope and drift of the diuell therein. In the first temptation he laboured to tempt Christ to distrust and vnbeleefe: in the second, to puffe him vp with vaine confidence and presumption: now in this third, he tempteth Christ to commit idolatric, euen to worship the Diuell.

And truly this hath euer bene the practise of the Diuell, to seeke to ouerturne religion and good conscience by these three things, honour, profite, and pleasures. Among Protestants, and Protestant Ministers he hath preuailed much by these meanes. When as for the Ministers of the word, many haue in hope of profit and preferment, forsaken true religion & cleane adiured it, and taught the cleane contrarie, euen that which the Papists hold and teach: so we see that protestant Merchants for hope of gaine, do carrie ouer to the Church of Rome all such merchandize of waxe, &c. as the Papistes vse to maintaine their superstitions and Idolatrie.

And among common Professors, many of them to saue their lands, liuings, and places, haue chaunged as religion hath changed; now Papists, now Protestants, like to Camelions into any colour. Of this we had experience in Queene *Maries* dayes: few great men remained Protestants, but yeilded to the Idolatrie of those times.

This third temptation hath two parts:
first,

first, a promise: secondly, a condition. And here the Diuell saith not: I will procure thee these things at Gods hands; but in his owne name, *I will giue thee all these*, to make Christ depend vpon him for the, to trust in him, and to deny his confidence in God, and to relie vpon the diuell for an inheritance in this world.

In which vile practise of the diuell, we may behold his shameles boldnesse, who dares offer Christ the gift of all these, conditionally, if he wold worship him: whereas indeed they did all most properly belong to Iesus Christ himselte, and were his owne; neither had Satan any title to them, but onely by vsurpation.

And as the diuel dealt here with Christ, so he dealeth with most mē of the world, to tempt them to depend vpon him for the wealth of the world, and to make the Diuell their God. For though men deny this in word, and say, All they haue, God hath sent it, they thanke God: yet their wicked practises shew the contrarie, that they do indeed depend vpon the diuell for gaine and profite: seeing most men get their goods by false waights and mea-

fures, by deceit, fraud, coufinage, by lying, swearing & forswearing. Now while they get that they haue thus by such vile and wicked meanes, it plainly shewes that all they haue, they haue it of the Diuell, & depend vpon him for wealth, & so make him their God, though in word they deny it neuer so much.

Secondly, the Diuell knew Christ was a King and that his kingdome was not of this world, but spirituall, exercised especially in mens consciences: now the Diuel he labours to tempt Christ to become an earthly King, which if it had taken place in Christ, he knew then that he could not be that true Messiah, who should raigne spiritually in mens consciences.

And in like maner deales the Diuell with the members of Christ: for the church of God hath a kingdome, and that is spiritual in the word of God. Now the stewardship is the dispensation and ministry of the word preached, and against this the Diuell laboureth that it may become an earthly kingdome, not spirituall but carnall, not in the power of the spirit,
but

but in the carnall wisdom of mans eloquence and so by all means to ouerturne the true kingdome of Christ.

Thirdly, we see here how the Diuell maketh very large and liberall promises, though he meant to performe nothing, neither could he though he would.

This must teach vs to study that we may be contrary to the Diuel, and therefore that we do warily consider what promises we make, whether the thing we promise be lawfull, and in our owne power, and that we do it with sincere harts, voide of deceit, and with purpose to be as good as our word: and when we haue promised, accordingly to performe our promise; for that is a marke of Gods children, and a fruite of the spirit and true faith, in doing the duties of equitie. *Psal. 115. 4:*
Gal. 5. 25.

And in that the Diuel shewed all these vnto Christ, euen the severall kingdomes of the world, it is manifest he knew them all, and was well acquainted, and had travelled through them, as he cōfesseth, *Iob. 1. 7.* And in that he could shew the chiefeest glory and beautie of them in such a short time, it is cleare he was cunning in them,

and the seuerall estates and conditions of them all.

And we see, that the Diuel in propounding all these glorious kingdoms vnto Christ, he did tempt him to ambition, that he would set his heart on them and so desire them. And herein note one of his most principall practises, which is the ouerturning of kingdoms: for the Diuell desireth to do the greatest harme and most mischief that he can. Now in the ouerthrow of a kingdome, many go to wracke; and to effect this, he seekes continually to puffe men vp with ambition, that they may desire and gape for preferment and honor. The Lord hath in mercy placed ouer vs in this kingdome a gracious Prince and a Christian Queene, and the Diuell hath long enuied this our prosperitie, and sought sundry by-plots and manifold practises to ouerthrowe our state, to cut off the head, and to cast her crowne into the dust. And to this purpose he hath raised vp many wicked and rebellious subiects: but the Lord hath in mercie brought all to nought. And therefore the remembrance of this should moue

move vs all to thankfulness, for this great mercie of God in defending both Prince and people, and bringing to nought all such rebellious wretches, confounding those ambitious heads, and all their vile and trecherous plots and deuices: and we must shew this thankfulness in the duties of repentance and sincere obedience.

Secondly, this must teach vs to pray vnto God continually, for the preseruati- on of our Prince and kingdome, that he would euermore confound and bring to nought all Satans policies, and vile plots and practises of ambitious heads. And it is our duty, in token of true ioy and thank- fulnesse, to do as the people did in the dayes of *Salomon*, who shouted so loud, and cried out, *God saue king Salomon*, that *1. Kin. 1. 40.* the very earth rang againe: euen so should all true Christians, to expresse the ioy of our hearts, pray day and night, *God saue Queene Elizabeth.*

And herein is our comfort, that though the Diuell with all his malice seekes to destroy both Prince and people, and the whole kindome, and hath his wicked

instruments to effect the same: yet the Lord God hath his Angels which take care of his Church and people, and stand round about them, to defend them both by sea and by land, that all the Diuels in hell cannot hurt them: but the Angels of God defend his children at home, and beate back all our enemies from inuading of vs.

All these will I giue thee] These words are the very words of the Pope of Rome, who as Satans vicar, hath indeed the two hornes of the lambe, but he speakes like the Dragon: he makes himselfe equall to God, he can (as he sayth) send to heauen and to hel, set vp and pul downe Princes, he can do what he list, he can open and shut at his pleasure, pardon sinnes, and I know not what: which shewes he speakes the Diuels language, the language of Ashdod, not of Canaan.

Luke 4.6. The Diuell ads a reason further to perswade Christ: for he saith, *All these kingdoms are mine, and I can giue them to whom I will.*

Where first the Diuell tels a loud lie, chalenging to himselfe the right of all the king-

kingdomes of the world: for it is the Lord his right alone, as we may see *Dan. 4. 22.* where the Lord speakes to that proud king *Nabuchadnezar* by the ministerie of *Daniel*: *I beare rule ouer the kingdomes, and I alone (sayth the Lord God) can giue them to whom I please.* So then the Diuell hath no power to giue them, neither hath any title to them, that he can bestow them at his pleasure: no, that belongs to God alone: yet we see Satan will be an vsurper at large.

Secondly, marke the Diuels arrogancie and shamelesse boasting, in that he dares challenge all the kingdomes of the earth to himselfe, as though he were soueraigne Lord of them, to do with them at his pleasure. And let vs all learne by this shameles lying and notorious boasting of the diuel, to take heed that we be not like him in these sinnes, but study to be contrary to him: and therefore we must desire and study to speake the truth at all times, and take heed of boasting; yea rather let vs thinke as humbly and basely of our selues as possibly we can, which is a good meanes to humble and cast downe

our proud hearts: and let such know that are giuen to these sins, to lying and vaine boasting of this and that which they haue not, it argues great pride, and shewes they be very like the Diuell himselfe in this point.

1. *If thou wilt fall downe and worship me.]*

Here is the second part of the temptation: namely, the condition, and the maine drift of the Diuell in these words, is to bring our Sauour Christ to manifest Idolatrie, euen to worship the Diuell himselfe.

First, seeing the Diuell durst be so bold to tempt our sauiour Christ to Idolatrie, and to worship himself: hence we see that the maine scope of the Diuell is especially to deface Religion, and the true seruice and worship of God, and therefore he assaults the Church of God, and tempts me to bring the to embrace heresies, scismes, idolatry, that he might destroy the church of God: and thus he became a lying spirit in the mouth of foure hundred false prophets at one time. And when *Iehosuah* the high Priest came into the Temple to performe the worship of God, he stood

1. King. 22.

Zach. 3. 1.

vp to hinder him, when he was praying for the good of the Church. And so doth he in these dayes stand vp and seeke by all meanes to hinder Gods Ministers in the building vp of Gods Church. When Christ hath sowne good wheate, then the Diuell soweth tares; and when *Paul* wold haue gone to preach the Gospell to the Thessalonians, the Diuell hindred him; and it is his speciall study to stop the ministry of the Gospell: and therefore it is said that the Diuell cast many of Gods ministers into prison, *Renel. 2. 10.*

Ren. 16. 13, 14. there came 3 euill and vncleane spirits out of the mouth of the beast, which entred into Kings houses, to turne them from the entertaining of the Gospell, because that Kings be either especiall nurses to the Gospell, or else if Satan can preuaile with them, become greatest enemies to hinder the course of the Gospell. Such frogges be these Seminarie Priests, Monkes, Friers, and popish Iesuits, which lurke commonly in Kings courts, and in the places of mighty men.

Then seeing the Diuell is so painefull,

to stop the course of the Gospell, to ouerturne true religion & the seruice of God: it must stirre vp all the Ministers of the word of God, to labour and take paines, that their diligence in defending and vpholding true religion, and building the church of God, may counteruaile Satans diligence in hindring of it.

1. Secondly, it behooueth all Christians not onely to pray for themfelues, but seeing the Diuell labours the ruine of the church, specially in preuailing with Princes and great men, we must pray for the good of Gods Church and children, and euery member of it: by name, for Kings & Queens, &c. & good reason is there that we shold do so: for in the good and flourishing estate of the church we all receiue benefite by it, and fare the better for it.

Thirdly, if Satan durst set vpon the Sonne of God, and tempt him to idolatrie and to worship the Diuell, then much more will he be tempting vs to the like sinne, and set vpon sinfull man to moue him to worship him, and make him his God.

Obiection.

But you will say, there is none so mad
to

to worship the diuell, to make him our God: oh we desie him.

True it is, men say they desie the Di- *Answer.*
uell, & spit at him, but alas if we consider
their dealings, we shall see the Diuell sits
in their hearts, and rules there as God. Do
but cast your eye vpon the three maine
Religions of the world, the religion of
the Turke, of the Iew, and of the Papist;
and it will appeare that most men wor-
ship the Diuell and make him their God:
because the Turke he is ignorant of the
true God: the Iew worships God the Fa-
ther, but not by Iesus Christ, whom they
deny: the Papist worships a false and
counterfeit Christ forged by themselues,
and neuer read of in the word of God: for
they make him a Sauour in part, and a
Priest to be creator, or the maker of his
Creator.

That it may appeare, that these three
sorts of people do not worship the true
God, but euen the diuell himselfe, let vs
marke these 2 principles. First, that al do-
ctrines set downe and inuented by man,
concerning Gods seruice and worship,
being against the word of God, they be

the doctrines of Diuels: so saith *Paule* 1. *Tim.* 4. 1. 3. that there shall come false teachers, which shall teach doctrines of Diuels: and what are these? *Vers.* 3. he saith: Such as forbid to marrie: and teach men that some meates be holy in themselves, and some vnholly and not lawfull to be eaten. The second principle is this: all worship of God deuised by man, being against the word of God, is the doctrines of Diuels. So the Gentiles offering to Idols, *Paule* saith they offered to Diuels: yet none of them intended that, but rather by the idols offered to God. So whatsoever worship shall be inuented, being against the word of God, it is indeed the worship of the Diuell, not of God.

1. Cor. 10.
32.

Now by these two principles it appeareth, that the worship of God performed by the Turkes, and by the Iewes, it is no worship of God, but the worship of Diuels: seeing both of them worship the Father out of the Sonne. And the worship of God in Poperie, it is no better then the worship of the Diuell: seeing they worship God out of the true Christ, and haue forged to themselves a false counterfeit Christ.

Christ. And if *Paule* might truly affirme of the Gentiles, that they worshipped not the true God, but offered to diuels: then much more may it be auouched of that abominable sacrifice of the Masse, that it is indeed the worship of the diuell, seeing it is more vile idolatrie then that of the Gentiles.

Now it will be said: Though the Di- *Obiection.*
uell preuaile thus with them, yet he cannot preuaile so with Protestants, neither can they be said to worship the diuell. I answer: That in truth there be thousands *Answer.*
of Protestants in the world who do worship the Diuell: for all those which do onely in outward shew professe true religion, but in heart loue the world, set their hearts vpon pleasures, profites and preferments, such professors do in truth make the diuell their God, & may be said to worship the Diuell. For to whom soeuer they giue their hearts, to them they do giue worship: but while they set their hearts on these things, they do not loue God, neither do they beleue in God, and rest vpon him as their God; and therefore they make the world their God, and

so worship the Diuell.

Fourthly, by this practise of the diuell, we see those men confuted, who thinke that the diuell cannot make a league with men, as with witches, coniurers, &c. For we reade and know such things haue bin done, and here we haue a manifest prooffe of it: for the Diuell offers a league to Christ: there was nothing wanting but our Sauour Christ his consent. And if sinfull man had bene in Christs stead, questionlesse there had bene a league: and for so great gaine he would haue the diuell his seruice.

Vers. 10.

Then said Iesus vnto him, Auoide Satan, &c.] Now followeth the answer of our Sauour Christ. And first in Christs answer, marke in propounding of it he vseth first a speech of indignation and of defiance to the Diuell and his offer: *Auoide Satan:* as though Christ should haue said: I haue heard thee blaspheme both me and my Father, & haue thus long suffered thee, but I will suffer thee no longer, get thee hence Satan, I will not vouchsafe to answer to thy temptations any more.

Marke

Marke here in the answer of Christ, that he was content to indure the diuels temptations and reproches, which concerned his owne person: but when he is so bold to blaspheme God his Father, he can indure him no longer. Now when he makes challenge and claimes title to all the kingdomes of the world, as though he were Lord of them, and could bestow them at his pleasure, therein he blasphemed God his Father.

Then this teacheth vs, that if we shall use. heare vngodly wretches blaspheme the name of God, we may not indure it, but haue indignation and great dislike of it. And if we heare black-mouthed *Rabsheks* blaspheme the holy name of God, by swearing, cursing, banning, we must be touched with griefe, to heare the glorious name of our God dishonoured, and if time and place require, manifest our dislike in open reprehension of it. When *Ahab* and *Iezabel* being both wicked, heard that *Naboth* had blasphemed God, they rent their cloathes in token of sorrow. So when *Hezekiah* heard the blasphemies of *Rabshekah*, he rent his cloths

and was very much grieued for it. When
 2.Kin.19.1 *David* heard the Gentiles say, where is
 now their God? this blasphemous speech
 Psal. 42.3. did greatly affect him, so as his very teares
 were his drinke. And the bad speeches of
 the men of Sodome, did much affect *Lot*,
 and vexed his righteous soule, 2.Pet. 2.8.

And as all men must be grieued to heare
 wicked men blaspheme the name of
 God, so especially those that be gouernours
 of others, and by name, maisters of
 families: as *David* saith Psal. 101. he
 would not suffer a talebearer in his house,
 much lesse a blasphemer. And the Magi-
 strate is especially bound to looke to this,
 seeing it is the law of God, that the blas-
 phemer should be stoned to death: now
 this law is perpetuall. And if a man for
 speaking a word of disgrace against the
 person of the Prince wittingly and wil-
 lingly, shall iustly lose his life: then he
 that is a blasphemer, and speakes to the
 disgrace of the eternall God, is much
 more worthie to die a thousand deaths.

Secondly, by this answer of Christ, we
 learne how to behaue our selues when
 any shall go about to perswade vs to de-
 part

part from his Church, to renounce true religion; we must accompt of them in that respect as the instruments of Satan. If the father should seeke to withdraw his owne child from the true religion, the sonne must not spare the father, but must cast the first stone at him, *Deut. 13*. And when *Peter* wold haue dissuaded Christ from going to Ierusalem, he saith: *Get thee behind me Satan*: though he was an excellent Apostle, yet in this Christ accompts of him as of the very diuell. *Mat. 16.23*

Againe, in that Christ bids Satan now auoide, and will dispute no longer with him; we must hereby learne how to answer the diuell in his temptations: though at the first, when his temptations be more mild, we may reply by the word of God, yet when Satan shall be more violent in his assaults, we must imitate our Sauour Christ, and bid him auoide, and dispute no more with him. And whatsoeuer he shall bring against vs, when we are not able to answer him, yet let vs hold the maine conclusion in the word of God, not vouchsafing him an answer. 3

It is written] Seeing that our Sauour

Christ now the third time answers the Diuell by the scriptures, saying, *It is written*: we learne that the written word beleeued and vnderstood, is the most sufficient weapon to confute & to confound Satan and his vile temptations, else Christ would not now euen the third time haue made choise of this weapon, *It is written* againe.

This confutes the Papists, who make two Scriptures, one vnwritten & inward, which is traditions, the consent of the fathers which haue liued in all ages; and the other written in the holy scriptures. Now they do make their vnwritten scriptures, as they call them, and the consent of fathers, to be of equall authoritie with the written word of God, which our Sauour Christ doth shew here, to be the most powerfull meanes to repell all Satans temptations. And the holy scriptures which they call a dead letter, & make as though it had no power in it, euen this alone is the sword of the spirit to confound satan: and therefore damnable is that their doctrine, which so abuseth the holy Scriptures, and set vp the erroneous traditions
of

offinfull men. For if the written word had bene but a dead letter, our sauiour Christ would neuer haue made choise of it aboue all other weapons, three seuerall times to confute Satan, euery time answering, *It is written.*

Secondly, by this answer of Christ, 2. saying, *It is written*, we learne how to behaue our selues when any shall seeke to turne vs from true Religion, to embrace false Religion, though we cannot answer their arguments, but they set such a colour on them by their wit and eloquence, and sceme to dazle our eyes that we can not see their deceits; yet we must sticke to the scriptures, and cleaue fast to the text of the Bible: & if we find but one sentēce in al the Bible to perswade vs of the truth of Religion, we must hang vpon it with both hands, and let not our hold go; nay it must be of more force and credit with vs, then a thousand arguments that tend to the contrary.

Then shalt worship the Lord thy God only.] In these words is contained the answer of our sauiour Christ to the third temptation of the Diuell. The words are

taken out of *Deut.* 6. 13. where they are read thus, *Thou shalt feare the Lord thy God, and serue him.* Now there may seeme to be some difference in the words, as they be alleaged by Christ: for in that place of *Deuteronomy* it is said, *Thou shalt feare the Lord thy God: our sauior Christ saith, Thou shalt worship.* Againe, our sauour Christ addes a word, which is not added by *Moses* in that place, namely, *Thou shalt worship the Lord thy God onely:* this word *onely* is not in that text of *Moses*.

But if we vnderstand two points concerning the alleaging of scripture, there will appeare to be no difference; the first is this, that Christ & his Apostles in their alleaging of scripture, do not so much sticke to the very sillables, as ayme at the sense of the scriptures which they alleage. The second thing is this, that our sauour Christ in alleaging scripture, seekes to expound scripture, and to open it in alleaging of it; and so doing, he may well adde a word, when as the word he addeth maketh much for the meaning of the text.

And

And thus Christ in this place chaungeth the word, not mistaking of it, but rather to expound *Moses*; for whereas *Moses* saith, *Thou shalt feare the Lord*, he meaneth that religious feare whereby we feare God, and worship him. Now our sauiour Christ he saith, *Thou shalt worship*, shewing *Moses* meant that feare whereby we do with reuerence and bowing of the body and adoring of God worship him, moued thereunto by religious feare, either in praying for some mercy we want, or giuing thanks for some benefite receiued.

Againe, Christ in alleaging this text of Scripture, he addes a word, yet so, as he doth it without any fault: for though this word (alone) be not in *Moses* his text expressly set downe, yet it is included, and in sense it is vnderstood: for where he saith in the thirteenth verse, *Thou shalt feare the Lord*, and ads no more; in the fourteenth verse he saith, *Thou shalt not walke after any other gods*; so that a man may easily perceiue he did in sense include it, though not expresse it in words: and thus we see our sauiour Christ cleared.

In the text of scripture alleaged by Christ, note two points: first, what this worship and feare is: secondly, to whom worship is due.

First, worship taken generally, signifieth the giuing of honor and reuerence to another. Now this honour is either ciuill or diuine. Ciuill honour is that outward reuerence we giue to men, by prostrating of the body, or bowing of the knee; and the end of this ciuill worship is, that thereby we might acknowledge another to be our superiour: and therefore it is giuen of subiects to Princes, or of inferiours to those that by some meanes are their superiours. And thus *Iacob* worshipped, that is, gaue ciuill worship to *Esau* seuen times, *Genes.* 33. 2. This reuerence *Abraham* gaue to the Hittites, *Gen.* 23. 7. and *Lot* to the Angels bowed himselfe to the ground, *Gen.* 19. 1. where he gaue them onely ciuill worship and honour. So then it is manifest by these examples, that we may lawfully bow and bend the knee and kneele to Princes, to giue them this ciuill honour, thereby shewing we do acknowledge them to be placed aboue

vs in authoritie and dignitie in the world by God.

The second kind of honour is diuine or religious worship, when we giue such honour to another, that thereby we do ascribe diuinitie & diuine power vnto it, acknowledging thereby that it is some diuine thing aboue all creatures. And this we do, first, when we ascribe the godhead to it, and make it God: secondly, when we ascribe Gods attributes to it, as omnipotencie, prouidence, &c. thirdly, when we acknowledge it to be the creator and maker of all things: fourthly, when we acknowledge it to be the giuer of those good things we enioy, and the defender of vs from euill.

This diuine worship is either inward in the heart, or outward in the body. Inward diuine worship is when a man gives his heart to any thing, by beleeuing in it, by louing of it, and reioycing in it aboue all other creatures; and that because it hath in it the godhead, or diuine nature, or is God, because it hath the attributes of God, because it is the Creator and defender of all things, or else because it

giues vs all good things, and keepeth vs from all euill.

The outward diuine worship, is when a man any wayes by prostrating himselfe and bowing of his body, doth it to manifest his faith, hope, loue, confidence, feare, or any gift in his hart, thereby confessing it is his Creator, defender and preseruer.

So then here is a manifest difference betweene outward ciuill worship, and that diuine worship which is outward: because by that ciuill worship we do only acknowledge them to whome we do it, to be our superiours; but by this outward diuine worship, we do acknowledge that to which we do this worship to be God, Creator and defender of vs and all other things.

Now in this place our sauiour Christ meaneth not that ciuill worship, but he vnderstandeth outward diuine worship.

There is another seruice mentioned, which is feare: when we giue & performe obedience to another, it is either a seruice absolute or in part: absolute, when
we

we obey the commaundement of another simply without all exception: when we obey another, not onely outwardly in body, but inwardly in soule, will, affections, and with the conscience: and this is proper to God alone, neither may this absolute obedience be giuen to any creature, onely God alone is to haue this absolute worship, so as we must obey him without all exceptions or question, and that in body, soule, will, affections, and in the very conscience.

There is a second seruice, which is only in part, which we may giue to men, as to the Magistrate being in authoritie aboue vs, vnder God; for God hath giuen them leaue to make lawes, and power to giue commandements; and they must be obeyed in ciuill things, yet with condition, *In the Lord*, so long as their commandements stand and agree with Gods commandements. Again, they must be obeyed onely with our bodies: their lawes cannot reach vnto mens hearts and consciences, to bind them. And of these two in this place, we are to vnderstand that obediēce which is absolute, to obey the comman-

dement of the Lord absolutely and simply without condition or exception, euen in all things whatsoeuer he commaunds vs: following hercin our father *Abraham*, who to performe obedience to the Lord, forsooke his natie countrey, and was ready to offer his son, his onely sonne, his beloued sonne, his sonne *Izak*, the sonne of the promise.

Now followeth the person to whom this worship must be giuen. This diuine worship, whether outward or inward, is due to God alone, neither may it be giuen to any other creature, though neuer so excellent. And this is taught vs plainly by Christ his answer, and it is agreeable to the first and second commandments, where we are forbidden expressely to giue this diuine and religious worship either to any creature, or to idols, but we must haue and acknowledge Iehouah to be our God alone. *Reuel.* 19. 10. when *Iohn* was about to worship the Angell, and to giue him some part of this diuine worship, he forbids him, and tels him that he is but his fellow seruant, and chargeth *Iohn* to worship God alone.

So

So then by this which hath bene said, we see how fitly our Sauour Christ answered the diuell, and alleaged this place of Scripture to stop his mouth. The diuell had shewed him all the kingdomes of the world and the glorie of them all : and tels Christ, if so be he wold but acknowledge him to be the giuer of them, he would bestow them all vpon him. Now our Sauour Christ answereth, that he may not giue that honour to him, which belongeth to God alone and to none else.

First, we learne from this answer of Christ, that it is not lawfull for vs to giue this diuine worship either inward or outward to any creature, thogh neuer so excellent; neither to Angels, nor Saints: because it is peculiar and proper to God alone. And therefore if any mā shal prostrate his bodie before Saints to pray vnto the, he maketh them no lesse then Gods, in giuing them that priuiledge which is proper to God: namely, to search the heart, that they can heare our prayers, that they be omnipotent, omnipresent, that is, present in all places at once, with all things : which can be affirmed of none but God

Use.

alone. And yet this is the common practise of the Papists, to yeeld this diuine worship to Saints, and dead men and women, and to adore and worship them.

But the Papists answer: They do not worship Saints with that worship which belongs to God, neither do they worship them as Gods. Why, no more would the Diuell here haue Christ so to do, neither durst he presume to tempt Christ to worship him as God, but to acknowledge him to be the giuer of all the kingdomes of the earth. And the Diuell requires no more but outward worship: and yet our Sauour Christ tels him, that this outward worship which he demaunded, was proper to God alone, and none may or ought to haue it, saue he alone. Now the Papists do giue that to Saints, which Christ denyeth to the Diuell: for they a-uouch, that Saints can deliuer them from this disease and that disease. They make them patrons not onely of priuate men, but of whole kingdomes and countries: as of *Italie S. Martin*, of *Spaine S. James*, of *England S. George, &c.* Now to giue a kingdome (which Christ denied to Satan)

tan) is a lesse matter, then to be a patron of a kingdome: for one may giue a kingdome, that cannot defend a kingdome.

Nay in truth, whatsoeuer they say, they make the Saints gods: for they pray vnto them, they make them intercessors for them vnto God, to procure them fauour in things concerning the life to come. They call the Virgin *Mary* the Queene of heauen, they make Christ to be her vnderling and a punie: for they pray her to commaund her sonne, and to cause him to heare their prayers, which is to make her euen aboue God himselfe. And therefore in truth they giue more to Saints, then the Diuell required of Christ.

Againe they answer: That which may *Obiection.* be done to earthly Princes, may much more be done to Saints in heauen. Now say they, we kneele and bow to earthly Princes, and do reuerence to the chaire of Estate: why then may we not to Saints? But we answer them: It is true, we do *Answer.* kneele and bow vnto earthly Princes, but all this that we do, we do it not so much to their persons, as to that authoritie God hath laid vpon them: and we

do it, onely to shew our subiection vnto them. But to kneele to Saints is no token of euill honour, as this is which we giue to earthly Princes, but a part of diuine honour. For by that, they do acknowledge, that the Saints can heare their prayers, search the hearts, that they be omnipotent, and present in euery place, which honour is due to God alone.

What honour is due to Saints.

Yet though we may not thus adore Saints as the Papists do, we do acknowledge a certaine honour due vnto them: and this honour stands in three things. First, by giuing thanks to God for them, in that the Lord hath giuen his Church in former times such worthy instruments. Secondly, by a reuerent estimation of them, in that we accompt of them as the friends of God. Thirdly, by honouring them, though not with diuine worship, yet by imitating their vertues: and this is all that honour we owe vnto the Saints departed.

Pse x.

Now if that the adoring of Saints be flat vnlawfull and forbidden, then it is not lawfull to appoint and dedicate solemne dayes vnto them, to fast for them,
to

to worship them, to worship their reliques: all these be vnlawfull, and yet common among the Papists. Neither can the Church of Rome iustly accuse vs of the like, though we haue and retaine the names of Saints dayes in the church of England; because we dedicate those dayes not to the worship of Saints as they do, but to the seruice and worship of God alone.

We must mark how our Sauior Christ *Use 2.* in alleaging and expounding of *Moses*, ioynes worship and feare together: to shew, that none can truly worship God, but they that do truly feare God.

Men commonly think they haue done enough if they come to church on dayes appointed, listen awhile to the word, receiue the Sacraments; they thinke this is all the worship of God that he requires, though they want the feare of God in their hearts: but alas all this is to no purpose, if men want the feare of God, and practise iniustice in their particular callings. Reade the first of *Esa.* vers. 14. The Lord hates all the seruice and worship which the Iewes offered him: not simply,

because these things were vnlawfull in
Mich. 6.6. themselves, for the Lord had commaunded them: but because they ioyned not to the seruice of God, the feare of God, but their hands were full of crueltie and iniustice, and they practised no mercie to men: and whatsoeuer men professe in the worship of God, and shew not the feare of God, and conscience in their particular callings and dealings with men, all is but hypocrisie.

Vse 3.

Whereas we teach that a man may be certainly perswaded by faith of his election and saluation: the Papists say, we cannot proue it out of the word of God. Now what though we cannot find this sentēce in so many words: (I am elected) yet as our Sauior Christ by alleaging Scripture gathered the sense of it: so may we without blame gather that out of the word which is the same in sense, which we hold in this point.

Vse 4.

We see it is our dutie not only to worship God with outward worship of the bodie, but with inward worship in the soule, mind, will, affections, and in the conscience. *Paul* he preached the Gospel

pell of God vnto the Corinthians, to bring their very thoughts into subiection: that is, so to order them, that they might not thinke any thing but that which was holy and according to the will of God. 2. Cor. 10.
4. 5.

Then the diuell left him, &c.] In this Vers. 11.
verse is set downe the third and last part of the conflicts of Christ with the diuell: namely, the issue and euent of them, which is that glorious victorie and conquest which our Sauour Iesus Christ got against the diuell. And this is the most principall part of all the rest. For what comfort could we haue had in Christs temptations, in the preparation, in the conflicts and seuerall temptations, vnlesse Christ had vanquished Satan, and got the victorie? Nay all the comfort of Gods children stands in this victorie of our Lord and Sauour Iesus Christ: because now Christ stood in our stead, and was tempted for our sakes: so that he being our head, and getting victorie ouer the diuel, the Church and euery member of the Church in Iesus Christ, got victorie ouer Satan.

In the victorie we are to obserue two

vse 1.

things. First, that the Diuell departed from him. Secondly, the Angels ministred vnto him. In this departing of the Diuell from Christ, we may behold the vnspeakable goodnesse of God to his Church, for that which befell Christ, befallerh the Church of God. Now the Diuell hauing tempted Christ in three seuerall and sore temptations, he encountred him in all three, and resisted the Diuell in all his temptations: and then the Diuell leaueth him, and goeth his way. Wherein we see the endlesse loue of God, in that he puts an end to the afflictions of his Church, though they be many and sore, yet they shall last but a time and haue an end. So the Lord speaketh

2. Sam. 7. 14

of *Salomon*: If he sinne I will chastise him with the rods of men, & with the plagues of the children of men: such as should not be too extreame, but that he should be able to beare. So the Prophet *Habacuck*, he in the first chapter breaketh out into impatient speeches, for the afflictions of the Church: but chap. 2. vers. 3. the Lord bids him *waite*, and tels him, it shall be amended, and that he will put an end to their

their miseries: the Lord hath promised that he will not suffer his children to be tempted about that they shall be able to beare, but shall find a blessed issue of their temptations. The two Prophets which were slaine for doing their message, and for the testimonie of Iesus, lay *Rev. II. ver. 11, 12.* vnburied three dayes and an halfe: but after the Lord puts into them the spirit of life againe, and they reuiued, and stood vp before the Lord, and they that saw them shall be afraid, and see them ascend vp into heauen. So that we may see, the Lord in mercie puts an end to all the afflictions of his children.

And this we may see by dayly experience, some of Gods children are visited with grieuous and fearefull temptations, some halfe a yeare, some a whole yeare, some, two, three, foure, ten yeares, yet at length the Lord giues them a good issue, and puts an end to their miserie; and in stead of horror of conscience, sends them comfort; and in stead of griefe, ioy vn-speakable. And though the Lord should suffer them to be tempted all their life long til their dying day, yet the Lord

would giue them a blessed issue of all their miseries, and fill their soules with exceeding comfort.

Vse.2.

Here we see a notable difference betweene the first *Adam* and the second *Adam*. The first *Adam* was tempted, and yeelded to Satans temptations, and suffered the Diuell to enter into his hart: the second *Adam* Iesus Christ, he was likewise tempted, yet he yeelded not to the least assault of the Diuell, neither could he euer enter into his holy heart, but departeth from him, and is faine to leaue him.

In this departure of the Diuell from Christ, first, marke when he departed: secondly, for how long he departed.

For the first, *Then the Diuell left him*, that is, after the three temptations were ended, and Christ had in great indignation bid him auoide Satan, for his blasphemous speeches, then the Diuell departed.

Vse.1.

Here we see the best way to put the Diuell to flight, and to giue him the repulse: namely, to resist him at the first, and giue him no ground. But as *S. Iames* saith,

Resist

Resist the diuell, and he will flie from thee: 1im.5.

whē as we depend on Gods word, & the blessed promises of the Gospell, praying for grace from God to resist satan; he shal neuer prouaile against vs, but will depart. And therefore it is but foolishnesse to thinke or imagine that he can be put to flight by musicke, merry companie, sports and pastimes, or such like vanities: but the onely meanes to cause him to depart, is the word and prayer, by them alone he is resisted.

They take a bad course, who thinke 2. they may yeeld to Satans temptations when the are yong, and purpose in their old age to resist him: but if we euer yeeld vnto him, we do set open the doore of our hearts vnto the Diuel, we do willingly receiue him, and bid him welcom, and then he will not easily be driuen away: nay we shall find it a hard matter, if not impossible, to put him to flight in our old age. But as men in a dropsie, the more they drinke, the more they desire: so the more men yeeld to his temptations, the more violently will he set vpon them.

After that our sauior Christ saith vnto

him, *Anoide Satan*, presently he departeth, and is obedient to his commaundement. What, was this any vertue in the Diuel to obey Christs cōmandement? No turely, it was no vertue in the Diuell: for we are to vnderstand, there be two kinds of obedience, one is voluntary and chearfull, the other by constraint and forced. Voluntary obedience is that, when any of the creatures of God do willingly through Gods grace mouing them, obey the commaundement of God, as all the good Angels of God, and *Adam* before his fall, and all the children of God that be effectually called, iustified and sanctified, do willingly and with chearfulnesse yeeld obedience vnto God in part. Besides this, there is a constrained obedience, when one is vrged and compelled whether he will or not to obey another; as one that is a malefactor, being condemned to die, he is obedient and yeeldeth himself to death, he submitteth himselfe, because he must neither will nor choose. So the Diuell here obeyeth the voice of Christ, and departeth at his commaundement: but this obedience in
him

him is no vertue, because he was compelled to, do it, and could do none otherwise.

And that which here befell the Diuel, shall befall all wicked and impenitent sinners: if they will not now obey the commandement of Christ, to repent and beleue the Gospell, they shall one day in spite of their teeth be constrained, will they nil they, to obey that cōmandement at the last day of iudgement, *Depart ye cursed into euerlasting fire, prepared for the diuell and his angels.* The consideration of this one point, should moue all men now in the time of grace, to yeeld hearty and willing obedience to the voice of Christ, in repenting and turning to God, lest one day we be constrained to yeeld to our eternall confusion.

Luke 4.13. he saith, *When the diuel had ended all the temptation, then he departed.* Where we may note, that before the Diuell left our Sauour Christ, he imployed all his might, skill, subiltie and fraud in tempting of Christ. And from this malicious practise of the Diuell, we may gather that Christ was tempted with no

small and easie temptation, but that he was tempted in the highest degree that could be: for the Diuell made an end of his temptations before he left him, and had his wil in tempting of him, and therefore, no question, in these three maine temptations that we haue spoken of, he tempted him as much as he could, and shewed his greatest extremitie and fraud. And this may appeare, in that the Angels were faine to come and comfort our Sauiour Christ: so that he was not tempted with some light and ordinary temptations, but in most extreame maner, so as his heart within him was in perplexitie, anguish and grieve, yet without all sinne.

Vse 1. And this may minister comfort to the children of God, if any man be tempted with some grieuous temptation, in some wondrous and fearefull maner, that he is almost at the point of despaire, yet let him stay himselfe, and let him not thinke that therefore he is cast away: for here we see, that Iesus Christ the son of God was tempted in the highest degree that might be, and therefore the dearest seruants of God may be extremely tempted.

We

We muſt learne from hence to ſuſpend *uſe 2.*
our iudgements: and if we ſee any ſo fear-
fully tempted, and their tentations ſo ex-
treme and grieuous, that they ſay of them-
ſelues that they be caſt-awayes, or that
while they yet liue they are already in hel;
let vs take heed we be not too raſh in
condemning of them, neither let vs
ſpeake or thinke of them as caſt-awayes:
for our Sauour Chriſt was tempted in
the higheſt meaſure that could be, and
why then may not theſe kind of tempta-
tions befall the deareſt children of God?
Therefore that which is written of *Fran-
cis Spira*, that he was a reprobate and a
caſt-away, was penned very inconfide-
rately, though he affirmed the ſame of
himſelf; for there did nothing befall him,
which may not befall a child of God: for
we ſee that our Sauour Chriſt himſelfe
was tempted in the greateſt meaſure that
might be, and we haue dayly experience
from time to time, that ſome of the deare
children of God haue bene in like ſort
aſſaulted to deſpaire for a time, to thinke
themſelues reprobates and caſt-awayes,
yet it hath pleaſed the Lord in time to

restore them to the feeling of his loue, and they haue continued the faithfull seruants of God till their dying day.

And in that it is said, *the diuel departed as soone as he had ended all his temptations*: we may gather, that these three where-with he assaulted our Sauour Christ, they be the most principall temptations of the Diuell, and the very ground of all other his temptations: and therefore it shall be good for vs to learne to know them, & the daunger of them, that we may arme our selues by the example of Christ against them especially.

The second circumstance to be marked in the Diuels departure, is that which S. *Luke* addeth, though it be not expressed in *Mathew*; namely, that the Diuell left Christ, *but for a season*: but we neuer reade that the Diuell did tempt our Sauour Christ after this, but once vpon the crosse: then indeed the Diuell and all his Angels set vpon him, *Coloss. 2. 15*. I answer, the Diuell tempts either by himselfe, or else by wicked men. It is true indeed, we reade not that the Diuell did euer tempt Christ after his departure from him, but once when

when he was on the crosse; but he set wicked men a worke in persecuting of him continually. So he tempted *Euah* but once by himselfe, but no doubt he tempted her after many times by other meanes.

Secondly, the Diuell tempts by his instruments, namely, by wicked and vngodly men: and thus he tempted *Adam*, not by himselfe, but by *Euah*: so he tempted *Iob*, not onely by himselfe, in casting the house vpon his children, but also by his vile instruments the Sabeans and Caldeans, whom he set a worke to rob and spoile him, and after by his mistaking friends.

So though we reade not that the Diuell did tempt Christ all his life time after this by himselfe, yet did he it by his instrumētts, as the Scribes and Pharisees, the cruell Iewes, yea by *Herod*, *Pontius Pilate*, *Anas* and *Caiphas*, and the rest: he neuer ceased tempting of him after this; and these temptations by his vile instruments were very great and grieuous vnto his sacred soule.

Seeing the Diuell tooke this course to tempt Christ, and then to depart for a

while, and after to returne again: we may see what is the estate of Gods Church in this world, namely, that the Church of God vpon earth is in a continuall intercourse of afflictions: now afflicted: after the Lord giues it peace for a time: and then the Lord sendeth afflictions againe: and as winter followes sommer, so doth ioy afflictions.

This being the estate of the Church of God vpon earth, a continuall intercourse of afflictions, we must then learne what is our owne particular estate while we liue in the Church, namely, a state that is in a continuall intercourse of troubles and afflictions. If we now in ioy peace and rest, we must make account it cannot alwayes endure, but there must come a change: and therefore we must beware in time of peace to prepare our selues against the time of affliction and of triall, and perswade our selues the Sunne will not alwayes shine, but this state will change, and triall wil come. It followeth,

And behold the Angels came and ministered vnto him.] Here is now the second part of the victory: when as our Sauour Christ

Christ had foiled the Diuell, and put him to flight, then the Angels come and minister vnto him, to comfort him after this tedious combat.

Behold] This word is a word of wonder, and it shewes there is some matter of moment that followeth: and what is that? the wonder is, that that person whom the Diuell despised and would haue troden vnder his feete, euen this person is here attended vpon by the good Angels of God, who are ready to offer him their seruice, and come to comfort him.

In this ministry of these Angels, consider first the bond which caused them to attend on Christ: secondly, the number, how many they were: thirdly, the time when they came to him.

First the bond which maketh these glorious Angels and heauenly spirits to attend and waite vpon our Sauior Christ, is this, that the man Christ, not the manhood of Christ, but Christ God and man, is Lord of all creatures, euen of the Angels in heauen. And the manhood of Christ, though it be not Lord of Angels, yet it is farre more excellent then any

creature whatsoeuer, yea then the blessed Angels.

And here we may behold the great goodnes of God, who hath exalted mans nature, which was most vile by reason of sinne, to be farre more excellent then any Angell in heauen, as it is ioyned to the Godhead in the person of Christ.

So then the Angels minister to Christ not as simply man, but as God-man, or God and man: and so they minister to all the true members of Christ Iesus, which are truly coupled and vnited vnto his mysticall bodie. Christ is that ladder of *Iacob*, whereby the Angels of God do ascend & descend, to do seruice to all those which are truly ioyned vnto Iesus Christ, Genes. 28.

Vse 1.

This ought to make vs all admire the endlesse and vnspeakable goodnesse of God, who hath not onely giuen vs to be Lords of heauen and earth by the meanes of Christ, but euen the glorious Angels which are farre aboue man in excellencie, to be our seruants, to minister vnto vs, to comfort and defend vs.

Vse 2.

This should moue vs all to carrie and behaue

behaue our selues reuerently and holily in all our actions and speeches, seeing the glorious and blessed Angels of God do waite and attend vpon vs. Truly this ought to make vs haue great regard, that no vnseemely speech or action passe from vs, seeing we be in the presence of these most excellent creatures of God, the blessed and holy Angels, to behaue our selues with greater reuerence then we would before an earthly Prince, and in the presence of a mightie Monarch.

2 The number of them. It is not said, there came one Angell, as in the garden: *Luk. 22.* but, the Angels came vnto him: shewing there were mo then one. And we find in the word, that our Sauour Christ had sometimes one, sometimes mo to attend vpon him. And so the wicked Angels come sometimes one alone, as here in Christs temptations; sometimes many, as when Christ was on the crosse. Coloss. 2. 15. And so it is likewise with the good Angels of God: sometimes they come one alone, sometimes moe together.

Now if this be true, then that opinion falleth to the ground, which holds, that

euery man hath his two Angels; an euill Angell to tempt him, and his good Angell to defend him. But if God so please, he hath a legion of bad Angels to torment the bad, and ten thousands of good Angels to comfort the good.

The third point is the time when these Angels came vnto Christ; [*Then*] when the diuell had now ended all his temptations: not in the time of the temptations while Christ was tempted, but immediately after they were ended.

True it is, the good Angels of God be alwaies readie to attend vpon Christ and to obey his will; yet here it is said, they came not to our Sauour till after his temptations: & then when he had most need, they are sent of God to comfort him: and as it is likely they tooke vpon them some bodily shape for the time, as the diuell did, that so they might the better do him seruice.

And here in the person of our Sauour Christ we may obserue the dealing of God with his children, euen as he dealt with Christ himselfe: namely, that the Lord doth sometime conceale his fauour,
and

and not shew his accustomed mercie to his childrē, at least the comfortable sense and feeling of it for a time, to trie his children. As here the Lord withheld for a time the comfort of his Angels from our Sauour Christ, yet after in his greatest need sent them to comfort him. So the Lord dealeth with his children, euen as a nurse dealeth with her child, sets it down and goeth and hides her selfe for a time, lets it sit still, so as the child takes a knock, and it may be hurts it selfe, so as it bleedeth againe: now all this she doth, not because she loues not her child, but that when she taketh vp her child againe into her armes, it may loue her better, and cling faster vnto her. Euen so dealeth the Lord with his children, he often withdrawes the comfortable feeling of his mercie, and doth as it were hide himselfe for a time, that so we may the better see what we are without his mercie, and make more accompt of it when the Lord doth giue vs the feeling of it againe, and that we may loue him euer after more earnestly and more constantly.

To conclude, most men will say, There

is no need of this doctrine of temptations: for they neuer felt any such matter, nor are not acquainted with them: nay, they hope (they say) neuer to feele any such temptations: and they thanke God that they neuer knew what temptations meant. Indeed these pore souls may think themselues happie, but they be in a most pitifull case, and a miserable estate: for whosoever belongs to Christ, he must be made in some measure conformable; and if they be the true members of Christ, they must be made sutable to their head, in suffering temptations. Nay, it is our ioy, and we haue iust cause of reioycing, when we be tempted: especially if we be able, by the power of Christ, to resist the temptations, as he did. So saith the holy Ghost, *Iam. 1. 2. My brethen (saith the Apostle) accompt it exceeding ioy when ye fall into diuerse temptations.*

And those men which say, they neuer were tempted all their liues, alas they haue a fearefull iudgement of God vpon them, euen hardnesse of heart, which makes them that they feele no temptations, though they be daily tempted by the diuell

diuell to a thousand sinnes and impieties. As the disciples of Christ, who though they saw the miracle of Christ, and saw that the bread was multiplied in their hands, yet vnderstood it not, because of the hardnesse of their hearts: so these blind soules, though Satan tempt them from day to day, yet they be so blinded, and their hearts so hardened, that they perceiue no such matter.

But if these men would learne once by the word of God, to see and feele their miserie, and so repent and be truly humbled for their sinnes, and become new creatures, they would then be of another mind. And therefore let all such men pray to God, that he of his mercie giue them the sight of their wofull miserie, that he would giue them soft and tender hearts to be humbled for their sinnes, that so they may feele the want of grace: & they will then confesse, it is not an vnneedfull thing for them to know and vndergoe temptations, and that vnlesse they be tempted with Christ, they can haue
no true ioy nor found comfort in Christ.



*Maister Perkins his Prayer before
his Sermons.*

O Almighty Lord God, most mercifull & louing Father in Iesus Christ, we are here assembled before thy glorious Maiefty, to be partakers of thine heauenly word, which of thine infinite goodnesse and mercie thou hast ordained to be the ordinary meanes to worke our saluation: we beseech thee therefore most mercifull Father, to blesse euery one of vs in the hearing and the speaking of thine holy word. Good Lord open our blind eyes, that we may be able to vnderstand it: and whereas our hearts are full of hardnesse, full of sinne, full of manifold rebellions; good Lord soften our hard hearts, grant that thine holy word may be the two edged sword of the spirit to cut downe sin and corruption in vs, and make vs new creatures in Iesus Christ. And whereas we are troubled with many impediments in hearing of thy word, as wandring imaginations in our hearts, suggestions of Satan,

Satan, and the dulnesse of our owne flesh: good Lord remoue these impediments, and giue vs euery one grace to heare thy word in feare and reuerence, as in thy presence; and to receiue the same not as from man, but as from Iesus Christ. And when we haue heard thy word, graunt that it may be, not the sauour of death to our deeper condemnation, but the sauour of life to our eternall comfort and saluation. For this cause, write the same in euery one of our hearts, and transforme vs into the obedience of the same in our life and conuersation. And because Satan is a deadly enemy to the ministry of thy word, good Lord confound Satan, dissolue in euery one of vs the cursed workes of the Diuel, worke thine owne good workes, shew thy selfe more mercifull in blessing of thy word, then Satan is or can be malicious in hindring of the same. Heare vs, we beseech thee, in these requests, and graunt these graces to euery one of vs, not for our owne merites, (for vnto vs belongeth nothing but eternall shame and confusion for our sinnes) but for the merites of thy deare sonne Iesus Christ, in whom thou

art well pleased : to whom with thee and
the holy Ghost, be giuen of euery one of
vs, all praise, honour and glorie, both now
and for euermore. Amen.

| | | | | |
|-------------------------------|---|-----------------------|---|-------------------------------------|
| The voice of a persō | { | 1. Carnal of | { | Euill: I do it, and will do. |
| | | | { | Good: I do it not, nor wil do. |
| | | 2. Regene- rate of | { | Euill: I do it, but wold not do it. |
| | | | { | Good: I do not that I would. |
| | | 3. Glorified | { | Euill: I do it not, neither will |
| | | of | { | I do it. |
| | | | { | Good: I do it, and will do it. |

A COMFORT FOR THE FEEBLE MINDED.

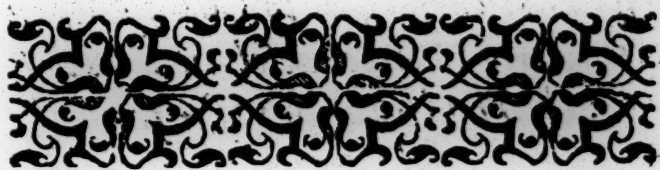
Wherein is set downe
that spirituall combat which
is betwixt a Christian
and Satan.

Written shortly by the for-
mer Author, and made in forme of a
Dialogue by R.H. for the benefite of
such as are exercised with
temptations.



LONDON,
Printed for E.E.

1604.



To the right Honorable
and vertuous Ladies,
the Countesse of Cumberland,
and the Countesse of War-
wicke, grace and
peace.



RIGHT Honorable, in
the former Treatise is
the combat of Christ: in
this latter is set downe
the combate of a Chri-
stian. He that fought with our head, will
fight with the members; and he that as-
saulted Christ, will assaile all Christians.
But Christ did beare troubles, and was
borne out of them: we must haue trou-
bles, and shall be borne out of them. If
our afflictions were plagues, as to the E-

The Epistle

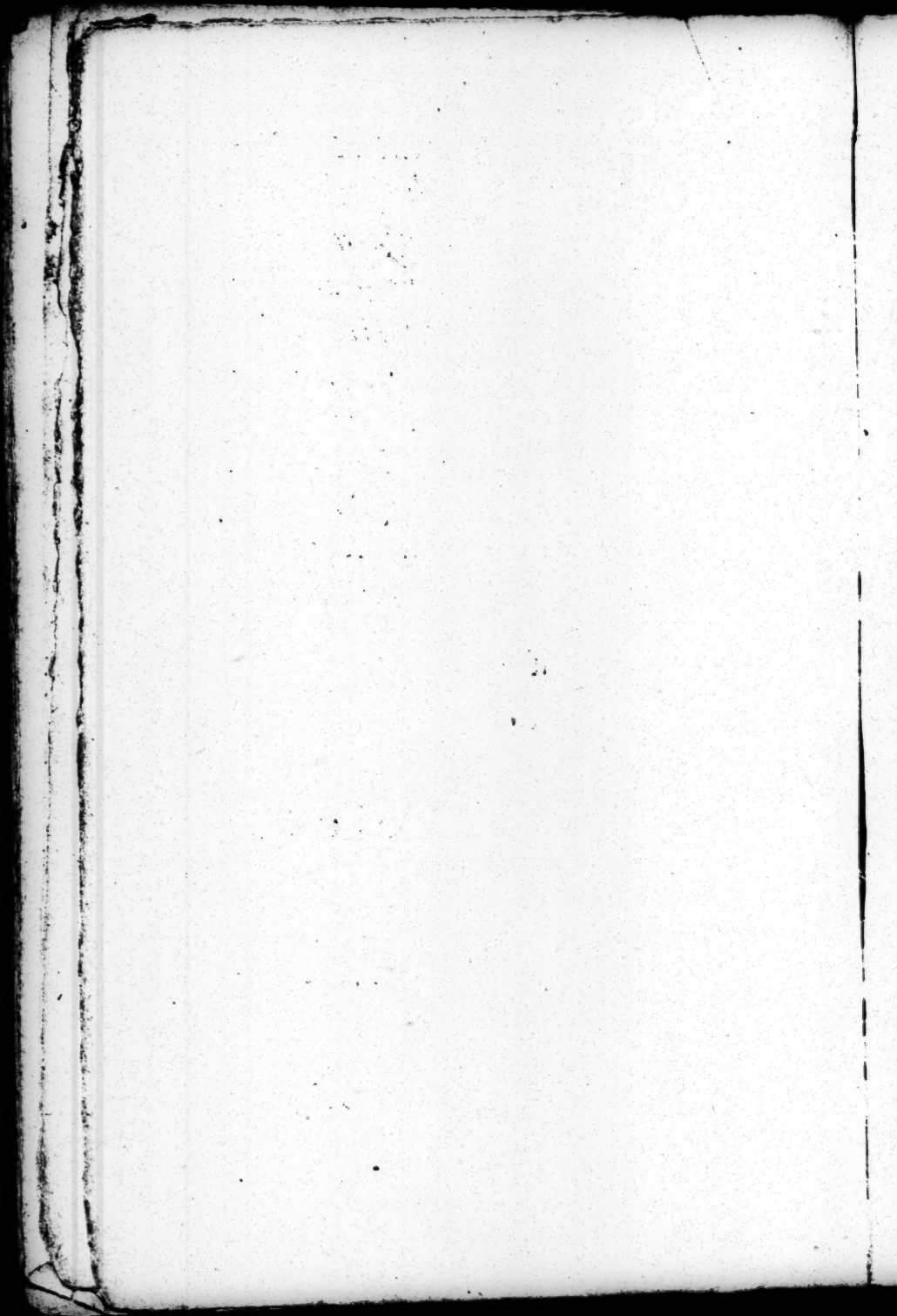
gyptians: curses, as to Cham: destruction, as to Sodome: desolation, as to Israel: then had we cause to flie from the, as Moses did from that miraculous Serpent. But since they are but the trials of faith, corrections of a father, visitations from the bishop of our soules: since they are as Phlebotomie to a Pleurisie, and a purgation to a Plethora, they are to be endured with all patience. How Christ did endure them, you may reade in that Treatise: how a Christian must, you may see in this. The former Treatise I presented to your Honorable brother, this later to you most Honorable sisters. I desired to annexe this to the former Discourse, because it is sutable to that present argument: and I know not to whom I may better present it, then to you who haue experience of this Christian warfare. If it please you but to reade these holy meditations, and to entertaine this poore mite into your rich treasure: by the reading I doubt not but you shal haue
much

Dedicatorie.

*much comfort, and by your entertaining
the Church shall haue much good. Now
that good God who hath giuen you a
mind to know him, giue you also an hart
to loue him: and as you are Honorable
in the eyes of this world, so he make you
most honorable in the eyes of his Maie-
stie. And thus crauing pardon, I com-
mit you to the grace of that God, who wil
honour them that loue him, and com-
fort them, that seecke comfort from him.*

Your Honors in the Lord,

Robert Hill.





A comfort for the fee-
ble minded : wherein is set
downe that spirituall combat
which is betwixt a Christian
and Satan.

Lidia.



IR, I heard you with
much comfort, whē you
preached vpon the tem-
ptations of Christ. I pray
you instruct me concer-
ning the temptations of
a Christian, and giue me leaue to aske
you certaine questions.

Paul. Say on.

Lidia. What is it which we call Chri-
stian warfare?

Paul. Christian warfare, is concerning
the right way of fighting in the spirituall
battell.

Lidia. Which be the parts thereof?

Paul. The parts thereof, are the preparation to battell, and the combat it selfe.

Lidia. How may I prepare my selfe vnto it?

Paul. To the preparation, you must vse the complete armour of God. *Ephes. 6.13.* For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euil day: and hauing finished all things, stand fast.

Lidia. How many parts hath this armour?

Paul. The parts thereof are especially six: 1. truth: 2. iustice: 3. Euangelicall obedience: 4. Faith: 5. the word of God: 6. continuall and seruent prayer with watching: as you may reade, *Eph. 6.14.* Stand therefore, and your loines girded about with veritie, and hauing on the brestplate of righteousnessse. 15. And your feete shod with the preparation of the Gospell of peace. 16. Above all, take the shield of Faith, wherewith ye may quench all the fierie darts of the wicked. 17. And take the helmet of saluation, and the sword of the spirit, which is the word
of

of God. 18. And pray alwaies with all maner of praier and supplication in the spirit, and watch thereunto with all perseuerance and supplication for all Saints. 1. Pet. 5. 8. Be sober, and watch: for your aduersarie the diuell, as a roring lion, walketh about seeking whom he may deuoure.

Lidia. What then is the combat?

Paul. The combat is a mutuall conflict of them that fight spirituallly.

Lidia. Who are the warriours?

Paul. The warriours, are the tempter and the Christian souldier. *Ephes. 6. 12.* For we wraastle not against flesh and blond, but against principalities, against powers, and against the worldly gouernours, the princes of the darknesse of this world, against spirituall wickednesses, which are in high places.

Lidia. Whom call you the tempter?

Paul. The tempter, is the Prince, or his helpers. The Prince, is Satan and his angels, which are spirituall wickednesses, in high things. His helpers are the flesh and the world.

Lidia. What is the conflict of these warriours?

Paul. The conflict of all these, is temptation, whereby man is prouoked to commit such wickednesse, as is hurtfull to the saluation of his soule. 1. Pet. 2. 11. *Dearely beloued, I beseech you, as strangers and pilgrimes abstaine from fleshly lustes, which fight against the soule.*

Lidia. What must I note in this Christian souldier?

Paul. In the souldier, two things are to be considered: his resisting, and his fall.

Lidia. What is his resistance?

Paul. Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1. Iohn 2. 14. *I write vnto you babes, because ye haue knowne the Father: I haue written to you faibers, because ye haue knowne him that is from the beginning: I haue written to you yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the wicked.* 1. Pet. 5. 8. Ephes. 6. 16. Psalm. 91. 13. *Thou shalt walke vpon the lion and aspe, the young lion and the dragon shalt thou tread vnder feete.*

Lidia.

Lidia. How is this resistance confirmed?

Paul. To confirme this, these preseruatiues which follow are very necessary.

1. When you are tempted to sinne, do not onely abstaine from it, but earnestly loue and follow after the contrary. *John. 8. 44.*

2. Neuer yeeld or consent to Satans words, whether he speake the truth, accuse falsly, or flattter dissemblingly. *John 8. 44. Ye are of your father the diuell, and the lusts of your father ye wil do: he hath bin a murtherer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh he of his owne: for he is a lyer, and the father thereof. Marke 1. 24. And cried with a loud voice, and said, What haue I to do with thee, Iesus, the sonne of the most high God. And Iesus said, Hold thy peace, and come out of him. Act. 16. 17. She followed Paul and vs, and cried, saying: These men are the seruants of the most high God, which shew vnto vs the way of saluation, &c. August. Sermon. 241.*

3. One temptation is to be looked for after another, and then especially

when our enemy after he hath set his snares, is at rest: for the diuell neuer maketh an end of his malice. 1. Pet. 5. 8.

Lidia. I haue heard how to resist: teach me (I pray you) what is his fall.

Paul. The fall is, whereby the soldier through infirmitie fainteth, being subdued by the power of the enemy. *Gal. 6. 1.* Brethren, if a man be fallen by occasion into any fault, ye which are spiritual, restore such a one with the spirit of meeknesse, considering thy selfe, least thou also be tempted.

Lidia. If I fall, how may I rise?

Paul. To this appertaineth the spiritual remedie: now a remedie, is a thing hauing aptnesse to restore him which is fallen to his former estate. *Gal. 6. 1.*

And here two things must alwayes be thought on.

1. If there be a willing mind, euery one is accepted for that grace which he hath, not for that which he hath not. 2. *Cor. 8.*

12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

2. In all these things, whosoeuer will leade a godly life in Christ, the power of
God

God is to be made perfect through their infirmitie, 2. Cor. 12. 9. *And he said unto me, My grace is sufficient for thee, for my power is made perfect through weaknes: very gladly therefore will I reioyce rather in mine infirmities, that the power of God may dwel in me. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.*

Lidia. But since Satan is mine aduersarie, instruct me how many his assaults be.

Paul. Assaults are threefold.

Lidia. Which is the first?

Paul. The first is about the Christian mans effectuall calling; and the temptation is the enterprise of the diuel, to blindfold mans mind, and to harden his heart, least the word of God should worke in him to saluation. *Matth. 13. 4. And as he sowed, some fell by the way side, and the fowles came and deuoured them vp. 5. And some fel upon stony ground, where they had not much earth, and anon they sprang vp, because they had no depth of earth. 6. And when the Sun rose vp, they were parched; and for lacke of rooting, withered away. 7. And some fel amög thorns,*

and the thornes sprung up and choaked the.
 19. Whensoever a man heareth the word of
 the kingdome, and vnderstandeth it not, the
 euill one commeth, and catcheth away that
 which was sowne in his heart: and thus he
 which hath receined the seed by the way side.

Lid. How may I resist this assault?

Paul. A resistance in those that are
 called, is wrought by the spirit of God,
 that causeth men to lend their eares to
 heare, and doth engraft the word in their
 hearts, that the immortall seede of rege-
 neration may spring in them. Psal. 40. 6.
 Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. *Where-*
fore lay apart all filthinesse, and superfluitie
of malicionsnesse, and receine with meeknesse
the word that is graffed in you, which is able
to saue your soules. 1. Pet. 1. 22. *Seeing your*
soules are purified in obeying the truth
through the spirit, to loue brotherly without
faining, loue one another with a pure heart
feruently. 1. Ioh. 3. 9. *Whosoever is borne*
of God sinneth not: for his seed remaineth in
him, neither can he sine, because he is borne
of God. A resistance in those that are to be
 called, is, when in a sincere heart they do
 ioyn the word which they haue heard,
 with

with faith. Luk. 8. 15. *But that which fell in good ground, are they which with an honest and good heart heare the word and keepe it, and bring foorth fruit with patience.* Heb. 12. 12.

What certaine preseruatiues are to be noted in this resistance?

Paul. 1. Premeditation of the power and vse of the word. Eccles. 4. 17. *Take heede to thy feet when thou entrest into the house of the Lord, and be more neare to heare then to giue the sacrifice of fooles: for they know not that they do euill.* Chap. 5. 1. *Be not rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauen, and thou art on the earth: therefore let thy words be few.*

2 Diligent attention of the mind. Act. 16. 14.

3 An hungring desire of the heart. Ioh. 7. 37. *Now in the last and great day of the feast, Iesus stood and cryed, saying: If any man thirst, let him come to me and drinke.*

4 Integrity of life. Psal. 26. 6.

5 The casting away of euill affecti-
ons. Iam. 1. 22. *And be ye doers of the word*

and not hearers onely, deceiuing your owne soules.

6 The inward consent and agreement of the heart with the word preached. Act. 2. 37. *h...*

7 An hiding of the word in the heart lest we should sinne. Psal. 119. 11. *Whane hid thy word in mine heart, that I might n. sinne against thee.*

8 A trembling at the presence of God in the assembly of the Church. Esay 66. 2. *For all these things hath mine hand made, and all these things haue bene, saith the Lord, and to him will I looke, euen to him that is poore and of a contrite spirit, and trembleth at my words. Act. 10. 33. Then sent I for thee immediatly, and thou hast wel done to come, now therefore are we all here present before God, to heare all things that are commaunded thee of God.*

Lidia. The God of power preserue me frō this assault by these preseruatiues: but how may I fall in this temptation?

Paul. Your fall, is either by a coldnes in receiuing the word, and a neglect thereof, or else by falling into errors.

Lidia. What then must be my remedie?

medie?

Paul. The remedie for this, is subiection, which must be made to the iudgement and censure of the brethren & Ministers. Reuel. 3.15. *I know thy workes, that thou art neither cold nor hote: I would thou werest cold or hote.* Gal. 6.2. 1. Tim. 1.20. *Of whome is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.*

Lidia. What is the second assault?

Paul. The second assault, is concerning faith.

Lid. How may one be thus assaulted?

Paul. By an illusion, which the Diuell casteth into the hearts of godly ones: as when he saith: Thou art not of the number of the elect: thou art not iustified: thou hast no faith: thou must certainly be condemned for thy sinnes, as Mat. 4.3. *Then came to him the temper, and said: If thou be the Sonne of God, commaund that these stones be made bread.* Now as he dealt with Christ, so will he with Christians.

Lidia. What helpes doth the Diuell abuse, for the strengthening of such illusions as these?

Paul. 1. He abuseth Aduersitie: as daungers, losses, persecutions, ieaiousie, gricuous offences, &c. So in *David*, Psal. 73. 12. *Loe, these are the wicked, yet prosper they alway, and increase in riches.* 13. *Certainely, I haue cleansed mine heart in vaine, and washed mine hands in innocencie.* In *Iob.* 13. 23. *How many are mine iniquities and sinnes? Shew me my rebellion and my sinne.* 24. *Wherefore hidest thou thy face, and takest me for thine encmie?* 25. *Wilt thou breake a lease drinen to and fro, and wilt thou pursue the drie stubble?*

2 The remembrance of sinnes past. *Iob* 13. 26. *For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.*

3 A feeling of death euen already at hand.

Lidia. How may I withstand these?

Paul. By a true faith, applying Christ with all his merits particularly, after this manner: I assuredly beleue that I shall not be condemned, but that I am elected and iustified in Christ, and am out of all doubt that all my sinnes are pardoned. *E-sai.* 53. 11. *He shall see the tranell of his soule,*

soule, and shall be satisfied: by his knowledge shall my righteous servant iustifie many: for he shall beare their iniquities. Rom. 8. 38. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature shall be able to separate vs from the lone of God, which is in Christ Iesus our Lord.

Lidia. Giue me a preseruatiue that I may resist.

Paul. Your best preseruatiue is, in temptation, not to behold faith, but the obiect of faith, which is Christ. So did Paul, Philip. 3. 12. Not as though I had alreadie attained vnto it, either were alreadie perfect: but I follow, if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus. 13. One thing I do, I forget that which is behind, and indenuour my selfe to that which is before. 14. And follow hard toward the marke, for the price of the high calling of God in Christ Iesus. So must all. Ioh. 3. 14. And as Moses lift vp the Serpent in the wildernesse, so must the sonne of man be lift vp, that he that belec-

ueth in him should not perisb, but haue life euerlasting.

Lid. What is my falling in this assault?

Paul. Your falling is doubtfulnesse, and distrust of your election, & of Gods mercie. Psal. 77. 6. *I called to remembrance my song in the night: I communed with mine own heart, and my spirit searched diligently.* 7. *Will the Lord absent himselfe for euer? and will he shew no more fauour?* 8. *Is his mercy cleane gone for euer? doth his promise faile for euermore?* So Dauid of himselfe saith: Psal. 22. 1. *My God, my God, why hast thou forsaken me, and art so far from my health, and from the words of my roaring?*

Lidia. What is my remedie?

Paul. The remedie is double.

First, the operation of the holy Spirit, stirring vp faith and increasing the same. Philip. 1. 6. *I am perswaded of this same thing, that he that hath begunne this good worke in you, will performe it untill the day of Iesus Christ.* Luk. 17. 5. *And the Apostles said unto the Lord, Increase our faith.*

The second is, an holy meditation, which is manifold:

- 1 That it is the cōmandement of God,
that

that we should belecue in Christ. 1. Ioh. 3. 23. *This is then his commaundement, that we beleue in the name of his Sonne Iesus Christ, and loue one another, as he gaue commaundement.*

2 That the Euangelicall promises are indefinite, and do exclude no man, vnlesse peraduenture any man do exclude himselfe. Esay 55. 1. *Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come, buy, and eate: come, I say, buy wine and milke without siluer and without money.* Mat. 11. 28. *Come vnto me all ye that are wearie and laden, and I will ease you.* Ioh. 3. 15. *That whosoener beleueth in him should not perish, but haue eternall life.* Also the Sacraments of baptisme and the Lords Supper, do to euery one seuerally apply indefinite promises, and therefore are very effectuell to enforce particular assurance or plerophorie of forgiuenesse of sinnes.

3 That doubtfulnesse and despaire are most grieuous sinnes.

4 That contrarie to hope, men must vnder hope belecue with Abraham. Ro. 4. 18. *Which Abraham aboue hope beleued*

under hope, that he should be the father of many nations: according to that which was spoken to him, So shall thy seed be.

5 That the mercie of God, and the merit of Christs obedience, being both God and man, are infinite. Esay 54. 10. For the mountaines shall remoue, and the hils shall fall downe: but my mercie shall not depart from thee, neither shall my covenant of peace fall away, saith the Lord, that hath compassion on thee. Psal. 103. 11. For as high as the heauen is above the earth, so great is his mercie toward them that feare him. 1. Ioh. 2. 1. My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an aduocate with the Father, Iesus Christ the iust. 2. And he is the reconciliation for our sinnes: and not for ours onely, but also for the sins of the whole world. Psal. 130. 7. Let Israel waite on the Lord: for the Lord is mercie, and with him is great redemption.

6 That God measureth the obedience due vnto him, rather by the affection and desire to obey, then by the act and performance of it. Rom. 8. 5. For they that are after the flesh, saunour the things of the flesh,
but

but they that are after the spirit, the things of the spirit. 7. Because the wisdom of the flesh, is enmitie against God: for it is not subject to the law of God, neither indeed can be. Rom. 7. 20. Now if I do that I would not, it is no more I that do it, but the sin that dwelleth in me. 21. I find then by the law, that when I would do good, euill is present with me. 22. For I delight in the law of God, concerning the inner man. Mal. 3. 17. I will spare them, as a man spareth his sonne, that reuerceth him.

7 When one sinne is forgiven, all the rest are remitted also: for remission being giuen once, without any prescription of time, is giuen for euer. Rom. 11. 29. For the gifts and calling of God are without repentance. Act. 10. 43. To him also giue all the Prophets witnesse, that through his name, all that beleene in him, shall receiue remission of sinnes.

8 That grace and faith are not taken away by fals of infirmitie, but thereby are declared and made manifest. Rom. 5. 20. Moreouer, the law entred thereupon, that the offence should abound: neuerthelesse, where sinne abounded, there grace abounded much

more. 2. Cor. 12. 7. *And lest I should be exalted out of measure, &c. there was given unto me a pricke in the flesh, the messenger of Satan to buffet me.* 8. *For this thing I besought the Lord thrice, that it might depart from me.* 9. *He said, My grace is sufficient for thee.*

9 That all the workes of God are by contrarie meanes. 2. Cor. 12. 9. *My power is made perfect through weaknesse.*

Lidia. By the blessing of God I will not forget to practise these soueraigne remedies, if Satan at any time seeke to take away my faith, and to cut off this hand by which I must apply, or to blindfold this eye, by which I may behold Christ sitting at Gods right hand, as *Stephen* did. Let me heare, I pray you, the third assault, and what it concerneth.

Paul. The third assault is concerning Sanctification.

Lid. What is this temptation?

Paul. The temptation, is a prouoking to sinne, according as the disposition of euery man, and as occasion shall offer it selfe. 1. Chron. 21. 1. *And Satan stood vp against Israell, and prouoked Dauid to number*
ber

ber Israel. Ioh. 13. 2. And when supper was done, the diuell had now put into the heart of Iudas Iscariot, Simons sonne, to betray him.

Lid. Let me not be ignorant of Satans enterprises. How will he allure to sinne?

Paul. In this temptation, the diuell doth wonderfully diminish and extenuate those sinnes which men are about to commit, partly by obiecting closely the mercy of God, and partly by couering or hiding the punishment which is due for the sin. Besides, there are helpes to further the diuel in this his temptation: as first, the flesh which lusteth against the spirit, somtimes by begetting euil motions and affections, and somtimes by ouerwhelming and oppressing the good intents and motions. Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: & these are contrarie one to another, so that ye cannot do the same things that ye would.* 19. *Moreover, the workes of the flesh are manifest: which are, adulterie, fornication, uncleannesse, wantonnesse.* 20. *Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies.* 21. *Ennie,*

murthers, drunkenesse, giuttonie, and such like, whereof I tell you before, as I also haue told you before, that they which do such things shall not inherit the kingdome of God. Iain. 1. 14. But euery man is tempted, when he is drawne away by his owne concupiscence, and is entised.

Secondly, the world, which bringeth men to disobedience, through pleasure, profit, honour, and euill examples. *Ephc. 2. 3. Among whom we also had our conuersion in time past, in the lusts of the flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, as well as others. 1. Ioh. 2. 16. For all this is in the world, as the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

Lid. How may I resist this temptatiō?

Paul. Resistance, is made by the desire of the spirit, which worketh good motions and affections in the faithful, and driueth foorth the euill. *Gal. 5. 22. But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, 23. Meeknesse, temperancie: against such there is no law. 24. For they that are Christs, haue crucified*

crucified the flesh, with the affections and the lusts thereof. 26. Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

Lid. Giue me here some preseruatiues that I may resist.

Paul. The preseruatiues are these.

1 To account no sinne light or small. Gal. 5. 9. *A litle leauen doth leauen the whole lump.* Rom. 6. 23. *For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

2 To auoide all occasions of sinne. To these rather agreeth the Prouerb vied of the plague: *longè, tardè, citò:* that is, *a-loofe, slowly, quickly.* 1. *Thes.* 5. 22. *Abstaine from all appearance of euill.* *Iud.* v. 23. *And other saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.*

3 To accustome thy selfe to subdue the lesser sinnes, that at the last, thou maist also ouercome the greater. *Rom.* 13. 4.

4. To apply thy selfe to thy appointed calling, and alway to be busily occupied about something in the same.

5. To oppose the law, the iudgements

of God, the last iudgement, the glorious presence of God, and such like, against the rebellion and loosnesse of the flesh.

Pro. 28. 14. Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euill. Gen. 39. 9. There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I do this great wickednesse, and so sinne against God?

Lidia. But alas, I see Satan foyles me in many sins: instruct me I pray you, with some rules against them. Say I be angrie vnaduisedly, or desire to reuenge wrongs done vnto me, how may I remedy this my sinne?

Paul. Against vniust anger, or priuate desire of reuenge. Here meditate, 1. iniuries; they happen vnto vs by the Lords appointment for our good, 2. *Sam. 16. 10.* 2. God of his great goodnesse forgiueth vs farre more sinnes, then it is possible for vs to forgiue men. 3. It is the dutie of Christian loue, to forgiue others. 4. We must not desire to destroy them, whom Christ hath redeemed by his precious blood,

bloud. 5. We our selues are in daunger of the wrath of God, if we suffer our wrath to burne against our brother. *Forgiue* (saith he) *and it shall be forgiuen.* 6. We know not the circumstances of the facts, what the mind was, and purpose of them against whom we swell.

Bridles, or externall remedies, are these: 1. in this we shall imitate the clemencie of the Lord, who for a very great season doth often tolerate the wicked. *Learne of me, for I am humble and meeke.* 2. There must be a pausing and time of delay, betwixt our anger and the execution of the same. *Athenodorus* counselled *Augustus* that he, being angrie, should repeate all the letters of the Alphabet, or A B C, before he, against another, did either speake or do any thing. 3. To depart out of those places where those are, with whom we are angrie. 4. To auoide contention, both in word and deed. *Do nothing through contention.*

Lidia. Say I sin by couetousnesse and ambition: what must I do?

P. Remedies against those bad desires of riches and honor, are: 1. God doth euen in

famine quicken and reuiue them which feare him. Psal. 33. 18, 19. *The eye of the Lord is vpon them that feare him, to deliuer their soules from death, and to preserue them from famine.* 2. Godlinesse is great gaine, if the mind of man can be therewith content. 1. *Tim.* 6. 6. 3. We do wait and looke for the resurrection of the body, and eternall life: therefore we should not take such carking care for this present mortall life. 4. We are seruants in our fathers house, therefore looke what is conuenient for vs, that will he louingly bestow vpon vs. 5. The palpable blindnesse of an ambitious mind, desireth to be set aloft, that he may haue the greater downe-fall: and he feareth to be humbled, least he should not be exalted. 6. *Adam* when he would needs be checke-mate with God, did bring both himselfe and his posteritie headlong to destruction. 7. He is a very ambitious rob-God, which desireth to take that cōmendation to himselfe, which is appropriate onely to the Lord.

Lidia. Admit Satan allures me to carnall vncleannesse; how may I preserue my selfe, that I may with the wise virgins enter

ter with the bridegrome?

Pa. Preseruatiues against the desires of the flesh: are, 1. He that wil be Christs disciple, must euery day take vp his crosse, *Luke 9.23.* 2. They which are according to the spirit, saour of such things as are according to the spirit, *Rom.8.5.* 3. We ought to behaue our selues as citizens of the kingdome of heauen, *Philip. 3.20.* 4. We are the temple of God, *1.Cor.3.6.* Our members, they are the members of Christ, *1.Cor.6.15.* And we haue dwelling within vs the spirit of Christ, which we should not grieue, *Eph.4.30.*

Lidia. How may I fall in this temptation?

Paul. When you being preuented, fall into some offence: *Gal.6.1.*

Lidia. What doth Satan when one is thus fallen?

Paul. Here satan doth wonderfully aggrauate the offence committed, and doth accuse and terrifie the offender with the iudgements of God. *Math. 27.3.* *Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie peeces of siluer to*

the chiefe Priests and Elders : 4. Saying, I haue sinned, betraying the innocent bloud: but they said, What is that to vs? see thou to it. 5. And when he had cast downe the siluer peeces in the Temple, he departed, and went and hanged himselfe.

Lidia. What remedy is there if that I fall?

Paul. The remedy is, a renewed repentance, the beginning whereof is sorrow, in regard of God for the same sinne; the fruites hereof are especially seauen. 2. Cor. 7. 9. Now I reioyce not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs. 10. For godly sorrow causeth repentance unto saluation, not to be repented of: but worldly sorrow causeth death. 11. For behold, this thing that ye haue bene godly sorrie, what great care hath it wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

Lidia. Repeate out of this place those seuen fruites of repentance,

Paul.

Paul. First, a desire of doing well.

Secondly, an Apologie, that is, a confession of the sinne before God, with a requiring of pardon for the offence. Psal.

32.5. *Then I acknowledged my sinne unto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe, my wickednesse unto the Lord, and thou forgive the punishment of my sinne.* 2.Sam. 12.

13. *Then David said unto Nathan, I haue sinned against the Lord: and Nathan said unto David, The Lord also hath put away thy sinne, thou shalt not die.*

3. Indignation against a mans selfe, for his offence.

4. A feare, not so much for the punishment, as for offending the Lord. Psal. 130.

3. *If thou straightly markest iniquities, O Lord, who shall stand?*

5. A desire to be fully renewed, and to be deliuered from sinne.

6. A feruent zeale to loue God, and to embrace and keepe all his commaundements.

7. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward such offences be committed.

Lidia. Blessed be God, that thus teacheth me by you. Let me speake yet vnto you concerning calamities: I reade in the Scriptures of the patient bearing of the crosse; what will it teach me?

Paul. The patient bearing of the crosse, teacheth how Christians should vndergo the burden.

Lidia. What (I pray you) is the crosse?

Paul. The crosse is a certaine measure of afflictions, appointed by God to euery one of the faithfull. *Matth. 16. 24.* *If any man will follow me, let him forsake himselfe, take vp his crosse and follow me.* *Coloss. 1. 24.* *Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.*

Lidia How must this crosse be taken vp?

Paul. We ought to take vp this crosse willingly, euen with both hands, when it shall please God to lay it vpon vs.

And after we haue taken it vp, we must beare it with patience and perseuerance. *Col. 1. 11.* *Strengthened with all might, through his glorious power, vnto all patience*
and

and long suffering with ioyfulnesse. Luk. 21.

19. Possesse your soules with patience.

Lidia. How may I preſerue patience?

Paul. The preſeruatiues of patience, are: 1. Strength by the holy Ghost. Phil. 4. 13. *I am able to do all things through the helpe of Chriſt, which ſtrengtheneth me.* Phil. 1. 20. *It is giuen to you for Chriſt, that not onely ye ſhould'belcene in him, but alſo ſuffer for his ſake.* 2. An holy meditation which is manifold.

I That the afflictions of the faithfull come not by chaunce, but by the counſell and prouidence of God, which diſpoſeth all things in a moſt excellent ſort. Gen. 45. 4. 5. *It was God that ſent Ioseph into Egypt.* 2. Sam. 16. 10. *The Lord bid- deth Shemei curſe David.* Pſal. 119. 71. *It was good for me that I was afflicted, that I might learne thy ſtatutes.* Hence it is euident, that afflictions to the godly are in- evitable. Act. 14. 21. *By many afflictions you muſt enter into the kingdome of God.* Mat. 7. 14. *The gate is ſtreight, and the way narrow that leadeth vnto life, and few there be that find it.* Ioh. 16. 20. *In the world ye ſhall haue troubles.*

2 That albeit afflictions are grievous, yet are they good and profitable. For they are helps, whereby men being humbled for their sinnes before God, obtaine peace, and holinesse of life. 2. Cor. 1. 9. *We receiued sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.* Esa. 26. 16. *Lord, in trouble haue they visited thee, they powred out a prayer, when thy chastening was upon them.* Hos. 5. 15. *I will goe and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.* Psal. 78. 34. *When he slue them they sought him, and they returned, and they sought God early.* Ier. 31. 18. *I haue heard Ephraim lamenting thus: Thou hast corrected me, and I was chastised as an vntamed calfe: conuert thou me, and I shall be conuerted.* Hebr. 12. 11. *No chastisement for the present seemeth ioyous, but grienous: but afterward, it bringeth the quiet fruit of righteousness vnto them which are thereby exercised.* Psal. 30. 5. *Weeping may abide at euening, but ioy commeth in the morning.* Ioh. 15. 2. *Euery branch that beareth fruit, he purgeth it, that it may bring forth*

forth more fruite. 1. Pet. 1. 6. *Wherein ye reioyce, though now for a season (if need require) ye are in heauinesse through many tentations.* 2. Cor. 1. 4. *The God of all comfort, which comforteth vs in all our tribulations, that we may be able to comfort them which are in any affliction, by the comfort wherewith our selues are comforted of God.* Rom. 5. 3. *We glory in afflictions, knowing that affliction bringeth patience.* Heb. 2. 10. *He did consecrate the Prince of their saluation thorough affliction.* We permit Chirurgians, that they both bind vs lying diseased in our beds, and seare vs with hote irons, yea lanch and search our members with rasors: and lastly, we send them away vsually with friendly and kind speeches, and often with a golden fee for their thus handling vs. Shall we then suffer so many things of a Chirurgian, to cure a bodily disease. and wil we not giue God leaue to cure by afflictions the most festered diseases of our sicke soules?

Lidia. What is to be gathered hence?

Paul. By this we may gather, that the afflictions of the godly, are signes of their adoption. Heb. 12. 6. *Whom the Lord lo-*

ueth, he chasteneth, and he scourgeth euery sonne that he receiueth. 7. If ye endure chastisement, God offereth himselfe vnto you, as vnto sonnes.

And that they are to them, the Kings high way to heauen. Iam. 1. 12. *Blessed is the man that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* 2. Cor. 4. 17. *For our light affliction, which is but for a moment, causeth vnto vs a farre more excellent and an eternall waight of glory.*

3. That God hath promised fauor, mitigation of punishment, his presence, and deliuerance. Phil. 1. 29. 1. Cor. 10. 13. *God is faithfull, who will not suffer you to be tempted aboue measure, but with tentation will giue deliuerance.* 2. Sam. 7. 14. Psal. 50. 15. *Call vpon me in time of trouble, and I will deliuer thee, and thou shalt glorifie me.* Psal. 121. 4. *He that keepeth Israel, will neither slumber nor sleepe.* Esa. 43. 2. *When thou passest through the waters, I wil be with thee, and through the floods, that they do not ouerflow thee: when thou walkest through the verry fire, thou shalt not be burnt, neither shalt thou be consumed.*
flame

flame kindle upon thee: 3. For I am the Lord thy God, the holy one of Israel thy Saviour.

4. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4. 13. Reioyce that ye are partakers of the afflictions of Christ. 2. Cor. 4. 10. Euery where we beare about in our bodie the dying of Christ, that the life of Iesus might also be made manifest in our bodies. Col. 1. 21.

5. That the Angels are ready to defend such as feare God. Psal. 34. 8. 2. Kin. 6. 16. Feare not, there are more with vs, then against vs.

Lidia. But of all calamities, the remembrance of death is fearefull vnto me: giue me (I pray you) some few preseruatiues against it.

Paul. Against the feare of death, note these preseruatiues:

First, Death, it freeth the godly from the tyranny of Satan, sinne, the world, the flesh, and eternal damnation: yea from infinite both perils & losses, and doth place vs both safe and happy vnder the shadow (as it were) of Christs wings.

2. Christ by his death, hath sanctified vnto vs both death and the graue.

3. Christ is both in life and death, gaine to the godly. *Phil. 1. 12.*

4. Those consultations which the spirit of Christ doth suggest to the soules of the faithfull, do by many degrees surmount the dolours of death.

5. The desire of that most bright and glorious beholding of God, and the presence of those Saints which are departed before vs.

6. In stead of our bodies we shall be clothed with glory. *2. Cor. 5. 1.*

7. The sting of death, namely sinne, is then so taken away, as that that *serpent* can no more hurt vs. *1. Cor. 15. 55. O death, where is thy sting! O graue, where is thy victorie! Heb. 2. 15. That he might deliuer all them, which for feare of death, were all their life time subiect to bondage.*

8. We should not so much thinke of our death, as to take an exact account of our life. For that man cannot die ill, who hath liued well: and he seldom dieth wel, that hath liued badly.

9. The Angels they stand at our elbows, that so soone as a Saint departeth, they may with all speed immediatly transport
his

his soule into heauen.

Soules being once in heauen, remaine there til the last day of iudgement, where they partly magnific the name of God, and partly do waite and pray for the consummation of the kingdome of glory, and full felicity in body and soule. *Reu. 5.8.* And when he had taken the booke, the foure beasts, and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the prayers of the Saints: 9. And they sang a new song, saying, Thou art worthy to take the booke, and to open the scales thereof, because thou wast killed, and hast redeemed vs to God by thy blood, out of euery kinred, and tongue, and people, and nation. *Reu. 14. 2.* I heard the voice of harpers, harping with their harps. 3. And they sung, as it were, a new song before the throne: and they cried with a loud voice, saying, How long, Lord, holy and true? doest not thou iudge and auenge our blood on them that dwell on the earth?

Lidia. Yet for all this, Satan in the time oftentation, and at the houre of death, wil go about to perswade me, that these things do not belong vnto me: what must

I do then?

Paul. Descend into your owne heart, see whether you haue Gods spirit or no, testifying vnto you that you are Gods child: For as many as haue the spirit of God, they are the children of God.

Lidia. But how shall I know, whether this testimony come from Gods spirit, or from carnall presumption?

Paul. First, by a full perswasion which you shall haue; for the holy Ghost wil not barely say it, but perswade you that you are Gods child, which the flesh cannot do. Secondly, by the maner of perswasion; for the holy Ghost draweth not reasons from the workes and worthines of man, but from Gods fauor and loue: and this kind of perswasion differeth much from that which Satan vseth. Thirdly, by the effects of that testimony; for if the perswasion arise from presumption, it is a dead perswasion: but contrariwise, it is most liuely and stirring, if it come from the holy Ghost: for such as are perswaded that they are elected and adopted the children of God, they will loue God, trust in him, and call vpon him with their whole

whole heart.

Lidia. Alas, I find this testimony maruellous feeble in me: are there not other meanes by which I may be comforted in this temptation of Satan, that I am not Gods child?

Paul. Yes verily, if you feele not the flame of Gods spirit in you, then must you iudge of it by the heate: and if you find the effects of sanctification in you, you are without doubt in the state of grace.

Lidia. Which (I pray you) be they?

Paul. Of all the effects of sanctification, you may iudge of your adoption by these that follow: first, if you feele your wants, & with griefe bewaile the offence to God in euery sinne. Secondly, if you striue against the flesh, that is, resist and hate the first motions thereof, and with griefe thinke them burthenous and troublesome. Thirdly, if you desire earnestly and vehemently the grace of God, and merit of Christ, to obtaine eternall life.

4. When you haue obtained it, to account it a most precious iewell, and all things to be as dung in respect of it, *Phil.* 3. 9. 5. If you loue a Minister of the

Gospell, as he is a Minister, and a Christian as he is a Christian; and if need require, can be ready to giue your life for them, *1. Ioh. 3. 16.* 6. If you call earnestly vpon God, euen with teares. 7. If you desire Christs coming to iudgement, that an end might be made of these daies of sin. 8. If you flie all occasions of sinne, and induor to come to newnesse of life. 9. And last of all, if you perseuere vnto the last gaspe in these things. For, as one saith, he that will serue God, must beleue that which he cannot see, hope for that which is deferred, loue God when he shewes himselfe an enemy; and thus remaine to the end.

Lidia These indeed are sure effects of sanctification, but euen these are weak in me, as the former.

Paul. Are they so? Then know that God tareth you, yet so as you must not therewith be dismaied: for it is certaine, that if you haue faith but as a graine of mustard-seed, and be as weake as a yong infant, it is sufficient to ingraft you into Christ: and therefore you must not doubt of your own election by reason of your weaknes.

A child holding a staffe in his hand, holdeth it as well as a man, though not with so much strength; & you laying hold vpon Christ by faith, though you do it neuer so weakly, it will suffice for your saluation. Nay, if one haue not yet felt these effects in his heart, he must not conclude, he is a reprobate, but must rather vse the word of God and the Sacraments, that he may haue inward sense of the power of Christ drawing him vnto him, and an assurance of his redemption by Christs death and passion.

Lidia. He that opened the heart of *Lidia* to heare *Paul*, open my heart to know and do these things.

Paul. Amen.





Sundrie necessarie obseruations meet for a Christian, published long since by
some religious man.

I

THat you keepe narrow watch ouer your hart, words and deedes continually. Psal. 39. 1. Mat. 24. 42. Luk. 12. 36. 1. Cor. 10. 13. 15. 34. 16. 13. Colos. 3. 17.

2

THat with all care the time be redeemed that hath bene idly, carelesly and vnprofitably spent. Eph. 5. 16. Col. 4. 5.

3

THat once in the day at least, priuate prayer and meditation be made. Psal. 119. 164. Dan. 6. 10. Luk. 18. 1. Eph. 6. 18. Col. 4. 2.

4

THat care be had to do and receiue good in companie. 1. Thes. 5. 11.

5

THat your familie be with all diligence and regard instructed, watched ouer, and Christianly gouerned. Gen. 18. 19. Deut. 4. 9. & 5. 6. 7. Prou. 31. 27. Eph. 6. 4.

6

THat no more care be spent in matters of this world,

203

world, then must needs. Mat. 6. 31. Col. 3. 2. 1.
Ioh. 2. 15.

7

THat you stirre vp your selues to liberalitie to
Gods Saints. Gal. 6. 10. Heb. 13. 16.

8

THat you prepare your selues to beare the crosse,
by what meanes soeuer it shall please God to
exercise you. Mat. 16. 24. Luk. 9. 13. & 24. 27.

9

THat you giue not the least bridle to wandring
thoughts. Iob. 31. 1. Eph. 5. 3.

10

THat you bestow some time in mourning, not
onely for your owne sinnes, but for the time &
age wherein you liue. Ezech. 9. 4. Psal. 119. 136.

11

THat you looke daily for the comming of our
Lord Iesus Christ, for your full deliuerance out
of this world. Mat. 24. 44.

12

THat you acquaint your selfe with some godly
person, with whom you may conferre of your
Christian estate, and open your doubts, to the
quickenning of Gods graces in you. Iam. 5. 16.

13

THat you obserue the departure of men out of
this life, their mortalitie, the vanitie and altera-
tion of things below, the more to contemne the
world, and to continue your longing after the life
to come. Esa. 57. 1. Phil. 3. 3. 1. Pet. 1. 24. Reu. 22. 20.

14

THat you meditate often vpon your death, and
going out of this life, how you must lie in the

grave, go to dust, leane all glorie and wealth: and this will serue to beate downe that pride of life which naturally is in you. Eccles. 7. 4. & 12. 1.

15.

THat you reade something dayly of the holy Scriptures, for the further increase of your knowledge. Mat. 22. 29. Iohn 5. 39. Act. 17. 11.

16.

THat you make a couenant with the Lord to strue against all finnes, especially against the speciall finnes and corruptions of your heart and life, wherein you haue most dishonoured God: and that you carefully see that your couenant be kept and continued. Nehem. 9. 38. 2 Chron. 34. 31.

17.

THat you marke how sinne dieth and is weakened in you, and that you turne not to your old finnes againe. Matth. 18. 8. 1. Thess. 5. 22. 2. Pet. 2. 22.

18.

THat you fall not from your first loue, but continue still your affection to the liking of Gods word, and to all the holy exercises of Religion, diligently hearing it, and faithfully practising it, that you may prepare your selfe before you come, and meditate of that you haue heard, either by your selfe or with other, and so marke your dayly profiting in Religion. Heb. 3. 12. & 12. 15. Reuel. 2. 4.

19.

THat you be often occupied in meditating vpon Gods benefits and workes, and sound forth his praise for the same.

20.

THat you exercise your faith, by taking delight
in the great benefite of your redemption by
Christ, and the fruition of Gods presence in his
glorious and blessed kingdome. Psal. 116. 12, 13.
& 118. 15. Ephes. 5. 20.

21.

LAstly, that you make not these holy practises of
repentance, common for the time, nor vse them
for fashion sake. Luk. 8. 13.

*In Adamo potuimus non mori, in Christo
non possumus mori.*

FINIS.

1034.



